THE

CRITICAL REVIEW.

SERIES THE THIRD.

VOL. XIV. JUNE, 1808. *No. II.*

ART. I.—*A Body of Theology, principally Practical. In a Series of Lectures. By Robert Fellowes, A. M. Oxon. Two large Vols.* 8vo. 18*s.* Mawman.

THE reputation of Mr. Fellowes has been established in the literary world by various publications upon various subjects. They shew the extent of his researches, the elegance of his taste, and those habits of exact and profound reflection, which qualify him for giving new interest to common topics, and throwing new light upon the uncommon. With great and singular felicity he has united philosophical reasoning with scriptural doctrine. He has exercised the right of enquiry freely, but not presumptuously, and while he defends his own opinions with ability and firmness, he is equally exempt from the arrogance of the dogmatist, and the intolerance of the bigot. His style is clear, copious, and animated. His reverence for virtue and religion is accompanied by a manly and just indignation against the jargon of fanaticism, and the scoffs of infidelity. His principles will justify intelligent and impartial readers in ascribing to him the sagacity of a philosopher, the benevolence of a patriot, and the piety of a christian.

Such is the judgment which we had formed of Mr. Fellowes from an attentive and dispassionate perusal of those writings which we believe to be extensively known, and to have been favourably received by the public. We are happy in bearing the testimony of our sincere approbation to the work which is now before us, and in expressing our firm conviction that it will increase and perpetuate the well-earned fame of the author.

The Body of Theology is dedicated to his grace the Duke of Grafton, and contains a very correct and luminous representation of the purposes for which it is written.

'The heavens,' says Mr. Fellowes, 'declare the glory of God and the firmament sheweth his handy work,' with more perspicuity and cogency than the pen of the philosopher; and if such palpable demonstration, which speaks with equal force to the ignorant and the wise, be not sufficient to impress conviction, the most rational induction or the most captivating diction of the most eloquent writer will be no more than a sound, which dies upon the ear, without finding its way to the understanding. But though there are few, if any, who *really* disbelieve in the being of a God, there are many who are far from being impressed with a conviction of his moral government. For proofs of his moral government and of his existence differ in kind and in degree. The one is self-evident, the other is obscure.'

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'Every where around we see grandeur of effect, and unity of design, vastness of plan and mightiness of execution; but the indications of goodness, though numerous, are less obvious, regular and consistent; more liable to exceptions, and more embarrassed with opposite appearances. We behold the display of accumulated beneficence, but mingled with instances of misery, and with sad varieties of suffering. Ample provision is made for the wants of every creature; but we see the preservative powers of particular species exercised only in ravage and destruction; and, in many cases, life seems to be given to the weak, only that it may be taken away by the strong. We behold a promiscuous distribution of good and evil, not at all apportioned to the merit or demerit, the vice or the virtue of individuals. All these appearances are difficult to be reconciled to the ideas of justice and beneficence; instead, therefore, of any superfluous attempts to prove the being of a God, I have begun this Body of Theology with those proofs, which reason may collect and observation will furnish, of a moral government. On this subject the wise have often been involved in perplexity, and the righteous in doubt; nor can this perplexity be unravelled, nor this doubt be dissipated, without connecting the present life with a state of recompence after death. Without an associated futurity of rewards and punishments, the existence of a moral government must be weak, inefficient, and unsatisfactory; neither convincing the mind nor cheering the heart.'

Few of our readers will refuse their assent to the praise which our author bestows upon the Duke of Grafton, 'as an enlightened advocate for christianity and a friend from whom he has received many personal obligations.'

'Few persons, my lord, have read the christian scriptures more attentively than you have; and that examination has led your Grace

to this conclusion, that those scriptures do contain a revelation from God; which has indeed been greatly obscured, in its descent through so many ages, by the mistakes of ignorance or the artifices of imposture; but which is in itself, really and essentially divine. Much do I wish that your Grace's luminous example may excite others in the higher ranks of life to show the same diligence, the same feeling of reverence, and the same love of truth, in the most important of all studies, and the most interesting of all enquiries which can occupy the mind of man.'

The Dedication is followed by a short and well written Preface, from which we shall make such extracts as may clearly and fully unfold the design with which this Body of Theology was drawn up, and the manner in which it is executed.

'Some of the first Lectures may, perhaps, be thought rather too metaphysical and abstruse for popular instruction or general circulation; but he hopes that the subjects are treated with sufficient perspicuity; and that, though attention may be requisite, they will readily be understood by those who will attend. The greater part of these volumes, which relates to obligations of universal interest and importance, will, the author trusts, come home to 'men's business and bosoms,' and be obvious to every capacity.'

'It was his method to choose a subject which was of general interest, and would admit of ample discussion, rather than a text which might be explained in a few sentences, and to which little or no relation would perhaps be found in the rest of the discourse. But those who want texts will readily furnish themselves with abundance by the inspection of the scriptures.'

Again:

'This Body of Theology will prove how attentively he has perused, and how much he is indebted to the inestimable productions of Butler and Barrow. Though the author has perhaps ambitiously emulated, yet he is far from thinking that he has in any degree equalled Butler in depth of thought, or Barrow in richness of expression; but where he had to contend for the palm with such masters in the art, even his defeat can hardly be reckoned his disgrace. Far as he may have fallen below the excellence which he aspired to reach, he hopes that he has done enough to prove, that from the earliest period of his ministry, he was not idle in his calling; and that he has but little merited the obloquy which he had experienced.'

The first volume contains thirty lectures. In the 1st, 2d, 3d, 4th, 5th, and 7th, the author with great perspicuity

and admirable judgment, sets before us the arguments of Bishop Butler 'upon the moral government of God, upon life as a state of probation, upon the divine administration which though, in some respects, inscrutable, is wise and benevolent, and upon the rational analogies and probabilities which favour the doctrine of a future life.' The clumsiness and sometimes even the obscurity of Butler's style are generally acknowledged. We therefore with great satisfation find Mr. Fellowes employed in rescuing the solid and important matter of this excellent prelate from the perplexity in which it is often involved by the uncouthness of his phraseology and the intricacy and length of his sentences. But the sense of Butler is never weakened, the chain of his reasoning is never broken, and in many instances, Mr. Fellowes from the stores of his own mind, has supplied new illustrations, or new proofs.

We can assure our readers that the opinion we have just now given is founded upon very careful comparison.

In the sixth lecture on the Necessity of the Christian Revelation, our author takes a wide range, and has brought together some of the most powerful arguments which the ablest advocates of christianity have employed on this most interesting subject.

This lecture is a masterpiece of good reasoning and good writing. We entirely concur in opinion with Mr. Fellowes that 'christianity though fitted to soften the ferocity of barbarians, if they could be brought to listen to its precepts, yet seems more fit to be received and more likely to be practised by those, who have made some progress in civilization and in the arts of social intercourse.' We earnestly desire our readers to consider calmly and seriously the contents of this lecture from page 124 to page 130.

Let not Mr. Fellowes be hastily accused of introducing new and dangerous opinions. In a sermon preached before the society for the propagation of the gospel in 1766, Bishop Warburton contends that 'the civilizing of barbarians and savages will be found a necessary step to conversion.' The arguments of this illustrious prelate appear to us quite unanswerable, and the sermon in which they are contained has an additional claim upon our attention, from the forcible reasoning and indignant complaints of Bishop Warburton against the slave trade.

Our readers will find that the general principles for which Mr. Fellowes contends are maintained with great ability and applied with great judgment by the learned and eloquent Dr. White, in a discourse subjoined to his celebrated Bampton lectures.

The professor has by unanswerable arguments established the necessity of introducing or extending the blessings of European civilization among the inhabitants of the East, before any solid advantage can be expected from the propagation of christianity.

'When your social habits,' says he, 'and civil institutions are established on a firm foundation, and supported by general approbation, and general concurrence, you may surely endeavour to avail yourselves of those prepossessions which in the minds of considerate and impartial men they cannot fail to excite in favour of your religious code.' P. 494.

'We can mark,' says he, in p. 521, 'the slow and imperfect progress of civilization and science, and therefore should be careful to make their future progress in religion keep a due proportion to those improvements, in the attainment of which we are preparing to assist them in social life.'

In the eighth lecture, the merits of the mosaic dispensation as preparatory to the christian are discussed. In the ninth, the excellence of the christian religion is displayed with great force of argument, and great elegance of style. The crucifixion is discussed in the tenth and eleventh lectures, both of which will be read with peculiar satisfaction by every serious believer. The twelfth lecture upon the resurrection is very argumentative. It is succeeded very properly by three lectures upon a future judgment, and two upon the consideration of our latter end. The eighteenth and nineteenth are upon moral reformation, and they seem to us replete with judicious and instructive observations. The twentieth, twenty-first, and twenty-second, are upon industry, and we believe that the most attentive readers and the warmest admirers of Dr. Barrow will acknowledge that his noble discourses upon this subject lose none of their vigour and their usefulness in the abridgment made by Mr. Fellowes. The twenty-fourth and twenty-fifth are upon the gains and pleasures of goodness. The twenty-sixth, upon the best guide of life. To these succeed two upon prayer and two upon thanksgiving. We particularly recommend the four last lectures, and especially those upon thanksgiving, in which Mr. Fellowes has introduced much additional and valuable matter. While we were reading the contents of the first volume, we marked many passages as worthy of selection. But they are so numerous that the limits of our Review will not permit us to execute our original purpose, and therefore

we must content ourselves with referring our readers to the work itself.

In fertility and energy the eloquence of Barrow is perhaps unrivalled in the English language, and surely we should not be accused of exaggeration for applying to it the striking words in which the immortalis ingenii beatissima ubertas of Cicero is described by Quinctilian.

'Non pluvias, ut ait Pindarus, (Olimp. XI.) aquas colligit, sed vivo gurgite exundat, dono quodam providentiæ genitus, in quo totas vires suas eloquentiæ experiretur.' Lib. x. cap. i.

Within the grasp of his mighty and capacious mind were comprehended the broad generalities which are discussed in science, and the minuter discriminations which are to be learned only by familiarity with common life. At one moment he soars aloft to the great, without any visible exhaustion of his vigour, and in the next, without any diminution of his dignity he descends to the little—he drew his materials from the richest treasures of learning, ancient and modern, sacred and prophane—he sets before us in solemn and magnificent array, the testimony of historians, the criticisms of scholars, the arguments of metaphysicians, the description of poets, the profound remarks of heathen sages, and the pious reflections of christian fathers. Like the poet described by Johnson in Rasselas, he seems to have

'Found every idea useful for the decoration or enforcement of moral or religious truth, to have estimated the happiness and misery of every condition, to have observed the power of all the passions in all their combinations, to have written as the interpreter of nature and the legislator of mankind, and to have considered himself as presiding over the thoughts and manners of future generations.'

Equally instructive he is, and equally impressive, to readers of every class in society, and every sect in religion, to the man of business and the man of pleasure, to the polished courtier and the solitary recluse, to the sceptered monarch and the humble peasant. But his piety is never crampt by superstition, nor his philosophy debased by refinement. Every principle of morality, every precept of religion, every ground of obligation, every motive of action, every faculty of the understanding, every emotion of the heart, every beauty in virtue, every deformity in vice, every sanction of every law by which the conduct of moral and rational creatures ought

to be regulated, every present and future interest by the prospect of which their fears and their hopes can be made subservient to their present or future happiness pass in review before us, when we peruse the immortal writings of this learned, wise, and holy instructor. Whether he means to convince or to persuade, to refute the scorner or to reform the sinner, to elucidate a speculative difficulty or to enforce a practical duty, he brings with him the same profusion of stores collected from extensive and laborious reading, the same habit of intense observation employed upon the properties of human nature and the tendencies of human affairs, the same compass and precision of thought upon words and things, the same perspicuity and accuracy of arrangement, the same rapid succession of just and vivid conceptions, the same ardor and loftiness of spirit, and the same copiousness, and vigour, and stateliness of diction.

But numerous and splendid as are the excellencies of Barrow, he is not to be considered as a model of artificial and refined composition. He seems indeed never to have paused in the choice of a phrase, nor to have made any effort for giving regularity to his sentences, and harmony to his periods. Yet the most fastidious critic would endure in the original those peculiarities which he would condemn as defects in a writer who professes to accommodate the matter of Barrow to the received notions and approved forms of language in a more polished age. It doubtless required great vigilance and great taste to alter the phraseology of such a writer without impairing his sense. Mr. Fellowes had often occasion to make the perilous experiment, and he has generally made it with success. But we think it our duty as impartial critics to point out some instances in which that phraseology might, according to our judgment, have been improved by the substitution of terms less unusual and less uncouth.

We shall at the same time recommend to Mr. Fellowes for re-consideration other expressions which dropt perhaps in the haste of composition from his own pen, and which in some future edition of his work may be altered without discredit to the writer, or dissatisfaction to the reader.

Vol. i. p. 6. 'Abhorrent *to* our physical and moral constitution.'

P. 9. 'Imperitatively.' We do not remember to have met this word before; the Latin word imperito is used by Plautus, by Lucretius, three or four times by Horace, now and then by Sallust, and often by Tacitus, but no derivatives are form-

ed from it, and we think *imperitatively* quite unjustifiable in our own tongue.

P. 22. 'To try his patience and his *trust*.' Surely trust ought not to have been left thus naked. We look for *trust in God*.

P. 25. 'Genial to the nature.' This singularity occurs several times in the lectures and in the sixth page of the dedication; the proper word is congenial.

P. 25. 'When then we seriously reflect.' Surely the ear would be less offended if Mr. Fellowes had written, 'when therefore.'

P. 31. 'The approbation of the good and wise which will invariably attach itself to these.' We object to the word *attach* in every grave and elaborate composition. It is used frequently and perhaps properly in our courts of justice; it has of late made its way into both houses of parliament; it occurs very often, and to our ears, very offensively, in common conversation, but it is a neoteric and affected word, which ought to be shunned by every writer who aspires to elegance.

P. 59. 'We must endeavour to liberate ourselves.' We think *liberate* defensible enough as a forensic term, but unfit to be used in theological writings.

P. 70. 'But those whose habits' should be those men whose habits.

P. 74. 'The individual becomes the mere puppet of his sensual inclinations.' The metaphor is here very undignified.

P. 77. 'A pledge and *antepast* of those exquisite delights.' The word *antepast* though used by Barrow and Bishop Taylor we think is nearly obsolete. We do not indiscriminately condemn the introduction of old words in sermons; on the contrary we think with Quintillian;

> Quædam adhuc veteræ vetustate ipsa gratius nitent,
> Quædam etiam necessario interim sumuntur. Lib. 8. cap. 3.

But in the use of such words a writer of taste will bear in mind the sound criticism and exquisite phraseology of Dionys. Halicar. upon the πλατωνικὴ διαλεκτος.—In the epistle to Pompey, and in the work on the δεινοτης of Demosthenes he uses these words: ὄντε πίνος ἀυτῇ, καὶ χυδις τῆς ἀρχαιότητος ἠρέμα καὶ λελησότως ἐπιτρεχει κλοερὸν τέ τι καὶ τεθηλὸς καὶ μέστον ὥρας ἄνθος ἀναδίδωσι. Vid. pages 127 and 166, Edit. Sylburg.

P. 84. '*Deterring* appearances.'

P. 93. 'We should probably *sue* to afford the most convincing proofs of wise and benevolent.' We are certain that *sue* is an error of the press, for *see*.

P. 129. 'God did not think it right to publish the christian doctrine.' This language appears to us much too familiar when we are speaking of the Deity. We remember that in the proceedings of the ecclesiastical commissioners in 1689 the word honorable in the Te Deum is justly censured as 'being only a *civil* term, *and no where used in sacris.*'

'Omnibus verbis' says Quintilian, 'præter pauca quæ sunt parum verecunda in oratione locus est. Nam et humilibus interim et vulgaribus est opus, et quæ cultiori in parte videntur sordida, ubi res poscit, propriæ dicuntur.' Quintil. lib. x. cap. 1.

Just and even necessary as may be such latitude in oratory, which often is conversant in the affairs of daily life and is addressed to the lighter as well as the graver affections of the mind, we think that in discourses upon sacred subjects, a serious and judicious preacher would not avail himself of it in its fullest extent. His good sense, his decorum, and his piety will make him shrink from some forms of language as very inadmissible in the pulpit, though very intelligible to his hearers.

Varro gives to poets a larger licence than to orators, and enlarges upon the subject;

'Has novas verbi declinationes ratione introductas *respuet* forum, iis boni poetæ, maxime scenici, consuetudine subigere aures populi debent. * * * Consuetudo loquendi est in motu, itaque solet fieri ex meliore deterior, meliora verba perperam dicta apud antiquos aliquos, propter poetas non modo nunc dicuntur recte, sed etiam quæ ratione dicta sunt tunc, nunc perperam dicuntur. * * * Liberius potest poeta quam orator sequi analogias.' Varr. de ling. Latin. lib. 8.

In our own language as in the Latin, poetry has a wider range over words, than oratory;—it is in the power, however, of both by the force of the 'Callida Junctura,' to bestow comeliness on the uncouth and novelty on the common. But theology is more wary in conferring the privileges of adoption upon *any* terms, which are nearly or remotely associated with ideas of *levity*, whether in its exterior form it be polished into wit, or rough-cast into vulgarity. The preacher must never permit the smallest relaxation of the rule, which an ancient critic prescribed to the erudita

oratio.——sordididis *nunquam* in oratione sacra loquens; Quintil. lib. 8. cap. 3 ;—he must be prepared παντα ἐυσχημόνως καὶ λέγειν καὶ ποιεῖν. We say of the Deity himself, 'give unto the Lord the honor due unto his name' 'thou art worthy to receive honor and glory'—'thou art clothed with majesty and honour'—'his work is honourable and glorious'—'to the only wise God be honour and glory;'—but we cannot with propriety say, God is *honourable.*

P. 143. '*Necessitates* the destruction.'

P. 168. 'Hankering after any sensible recompence.' *Hankering* may be tolerated in Barrow, but should have been softened by Mr. Fellowes.

P. 169. '*Terrene.*' This word may be allowed in poetry, but in grave prose terrestrial appears to us a more proper word.

P. 182. '*Inimical.*' We doubt whether this word be sufficiently naturalized among us, to be allowed in correct and elegant compositions. Though used very frequently, it is a new word, and perhaps has not yet been supported by the authority of any writer eminently great. We do not, however, mean to condemn it indiscriminately.

P. 183. 'A *reverend* sense of his justice.' Reverential is the proper word; for reverend is applied to the object of reverence, as 'holy and *reverend* is his name.' Perhaps reverend is an error of the press.

P. 187. 'Benevolence is that virtue with which no other can *compare.*' And again in page 457. 'But can such glory *compare* with that of the good man,' This use of the word compare as a neutral verb, is too colloquial.

P. 189. '*Generates an host of ills.*' The metaphor is hardly correct.

P. 210. 'So *diverse* in religious character.' Different would be a better word than *diverse.*

P. 229. 'To avert these *unpleasant* consequences.' Unpleasant is a feeble—a very feeble word. It reminds us of a passage in which Longinus objects to τέλος ἄχαρι as used by Herodotus, of those whom Longinus, employing his own language, calls τὸυς παρὰ τὸ ναυάγιον ἐμβρασσμενους for so we read with Toup and other critics, rather than δρασσομένους—The word ἄχαρι was in the time of Herodotus much more emphatical than it *seems* to have been in the time of Longinus. It occurs several times in Herodotus. It is used by Arrian, by Antoninus Liberalis, and other late Greek writers. See Valckenaer's note, lib. 8, of Herodotus, page 625, Wesseling's Edition. Valckenaer expressed great anxiety to

see the opinion of Toup upon the criticism of Longinus on ἐχαρι. But our learned countryman has not taken any notice of it. He only says of Longinus, pro libitu verba Herodoti immutavit; sic solet, scilicet.

P. 259. '*Deterring* prohibitions of their adversaries.'

P. 275. 'The *growth* of all the virtues, which are the *pillars* of human society.' The metaphorical terms do not harmonize.

P. 315. 'Piercing to the very *cores* of our hearts.' This is colloquial, and tautological.

P. 327. 'When we were sent *here*, for a far nobler purpose.' *Hither*, not *here* is the right word.

P. 358 'Does not righteousness considered under its several divisions of truth, justice, charity, &c. tend.'

After the enumeration of these christian graces we are offended with the familiarity of &c.

P. 362. 'Was equally *fragile*.' *Frail* would be better.

P. 369. 'The *desertion* of our unrighteous courses.' Abandonment is better. In modern writing we may be said to desert good, but not evil.

P. 381. Sent *here*, for *hither*.

P. 414. The word promote occurs twice in the same sentence, and seems to be the effect of negligence.

P. 454. 'Is in fact richer than *him*,' for he.

P. 493. 'To supplicate an *aversion* of the evils which we dread, or a cessation of the pains which we suffer.'

P. 499. '*Where* can we so well fly for succour.' It should be written *whither*.

P. 424. 'So little *operative*.'

P. 420. 'This is the work required of a faithful servant of Christ, and surely it is one of no easy execution, but in the execution of which we shall have need of the most patient, the most persevering industry.'

The whole texture of this sentence is slovenly.

We shall descend to particular passages in the second volume, and are happy to state that they are less numerous than those to which we have objected in the first.

P. 2. '*Terrene*.'

P. 33. 'Partial and *insulated* sympathies.' Perhaps in a philosophical discourse the word *insulated* would be more defensible than in a sermon. We do not decide.

P. 168. 'Though virtuous individuals often *succumb* under misfortunes.

P. 173. 'Sparkling emotions of a *participating* joy.'

P. 198. 'And which causes him not only to commiserate, but, impels him to relieve the distresses of his brother man.' The words *not only* are misplaced, they

should precede the word *causes*. This irregular kind of position occurs in some of our best writers, and has been justly censured by Lord Kames in his Elements of Criticisms, cap. 18, where he speaks of the ambiguities occasioned by arrangement, where it leads to a wrong sense or leaves the sense doubtful.

P. 199. 'All our passions, by the extravagance of indulgence may be excited by less *stimuli*.'

Mr. Fellowes will certainly correct the word *stimuli*.

P. 340. 'Inclined to *attach* some degree of credit even to the most atrocious lies.' We have already stated our reasons for disapproving of the word *attach*.

P. 391. 'Suppose that by artfully *pumping*.'

P. 457. 'The trial of our patience and our *trust*.' We have already objected to this use of the word trust without some addition to express the object in which trust is reposed.

The second volume contains twenty-eight lectures, and the subjects are so important in themselves and seem to us to have been selected so judiciously, that for the information and encouragement of our readers we shall enumerate their respective titles. The thirty-first and thirty-second are upon the love of God, and in the thirty-second the talents of Mr. Fellowes as a good writer, and his investigations as a philosopher are shewn to the greatest advantage. It fixed our attention deeply, and rewarded it amply. The thirty-third and thirty-fourth are upon the love of our neighbour. The additional remarks occasionally introduced by Mr. Fellowes are truly excellent. The thirty-fifth and thirty-sixth are upon charity. No part of the work is entitled to higher praise for composition worthy of a scholar. The thirty-seventh is upon self-examination. The thirty-eighth is upon the moral constitution of man, and the particular and general affections and the genius of patriotism. Mr. Fellowes in this lecture and two others which immediately succeed it, has drawn much of his matter from the admirable sermons of Bishop Butler. This lecture is in our opinion far the ablest of the whole. Upon the genius of patriotism Mr. Fellowes has enriched the collection with many just and valuable observations of his own. The thirty-ninth is upon compassion, the fortieth upon those parts of our nature which seem opposite to benevolence, anger and resentment. The forty-first and forty-second are upon a pacific disposition, and in these as well as in the remainder of the work Mr. Fellowes seems to have taken Barrow for his guide. The forty-third and forty-fourth are upon the government of the tongue. The

forty-fifth is upon the use of oaths. The forty-sixth is upon evil speaking, the forty-seventh and forty-eighth upon slander, the forty-ninth upon detraction, the fiftieth upon rash judgment, and the fifty-first upon a busy meddling disposition. Our readers will see the intimate connexion which subsists between the subjects of these eleven lectures. The fifty-second is upon the subjection of the human will to the divine, exemplified in the conduct of Jesus. The fifty-third, fifty-fourth, fifty-fifth and fifty-sixth, upon contentment. We were particularly interested in the fifty-fifth. Patience is the sole subject of the fifty-seventh, and the fifty-eighth is upon the only way to be happy.

We give Mr. Fellowes credit for the sincerity of his profession and the wisdom of his choice in not writing, as he says in his preface, 'to subvert one sect or to institute another.' With sincerity not less than his own we commend his diligence and his judgment in his well-meant 'endeavours to manifest and to infuse the true spirit of practical religion, to avoid the introduction of polemical matter and the polemical form of discussion even in subjects which seem to open a wide field for disputation, and to enforce those weighty truths which are interesting to christians of all denominations.'

ART. II.—*Memoirs of the Life and Writings of George Buchanan. By David Irving, A. M. Edinburgh.* 8*vo.* 8*s. bds.* London, Longman.

AMONG all the evils brought on mankind by party zeal, none, as they affect the living, are so pernicious or so deplorable in a philosophical view as the defamation of the illustrious dead. The advocates for the absolute power of princes and the non-resistance of the people, can do no extensive mischief by their speculative writings or harangues but what is checked in its progress by the employment of similar engines on the side of good sense and freedom. Mackenzie, Usher, Bochart, and even Salmasius, sleep peacefully in the dust of our libraries, while Locke, Sidney, and Milton, are in the hands and in the hearts of us all. But, when the malignity of party writers is directed against departed genius and virtue, it is very rarely that a champion steps forward to vindicate the truth, and the evil is as lasting as it is detestable. The difficulties of such a task are sufficient to deter any common spirit from the undertaking; inasmuch as the means of refuting a falsehood

frequently perish with the person against whose fame that falsehood is propagated. No species of assassination is so secure from detection and punishment. In proportion, therefore, to the difficulty of the attempt, and to the little temptation which is commonly held forth to it, ought to be the obligation of all candid and generous spirits to the undertaker.

In the case of Buchanan, indeed, Mr. Irving is not the first man of letters who has seen through the veil of misrepresentation and prejudice. But, nevertheless, that prejudice has been planted so deep, and that misrepresentation sanctioned by the acquiescence of so many respectable persons, that the thanks of the whole literary world, and of the Scottish nation in particular, are most justly due to the gentleman, who, in being the first to compile a regular and impartial history of the great man whose memory has been so grossly insulted, takes away the excuse of ignorance from all those who may in future be inclined to re-echo the splenetic falsehoods of his enemies.

In a short preface, Mr. Irving enumerates the different attempts which have been made before him to illustrate the character and writings of Buchanan. Ruddiman, who published the first complete edition of his works, although a writer of the greatest respectability and a warm admirer of Buchanan's genius, was unfortunately so strongly tainted with jacobite principles that he has contributed, probably more than any open enemy to the general prejudice against his author. Mr. Irving gives the following very candid and manly account of this publication.

* Although no regular account of Buchanan's life was composed by Mr. Ruddiman, yet from the labours of that learned and worthy man I have derived very important aid. His edition of the works of Buchanan is entitled to high commendation. The plan of such a collection was originally formed by George Mosman, and the impression was actually proceeding in the year 1702. After a few sheets had been completed, the property was transferred to Robert Freebairn, printer to the king, and Ruddiman was by him engaged in the undertaking; but the last edition did not make its appearance till the year 1715. It reflects equal credit on the printer and on the editor. Ruddiman's masterly acquaintance with philology, and with the history of his native country, had eminently qualified him for his laborious task. The accuracy of the text, and the utility of his illustrations, are equally conspicuous. He has prefixed a copious and satisfactory preface; and among other appendages, has added a curious and critical dissertation *De Metris Buchananæis.*

His annotations on Buchanan's history are peculiarly elaborate and valuable; but it is to be lamented that his narrow politics should so frequently have diverted him from the more useful tracts of enquiry. Where political prejudices intervene, he is too eager to contradict his author; and he often attempts, by very slender and incompetent proofs, to extenuate the authenticity of his narration. In illustrating the moral and literary character of Buchanan, he spent many years of his life. With great zeal and success, he afterwards vindicated his paraphrase of the psalms against the frivolous objections of Mr. Benson; but his political prejudices seem to have encreased with the number of his years. His controversies with Mr. Love and Mr. Man were conducted with sufficient pertinacity; though it must be acknowledged that the advantage of learning, and even of candour, generally inclines to Ruddiman's side. The perusal of his controversial works in the order of their composition, is a task of considerable interest and edification. When he concluded his annotations on the life of Buchanan, he was disposed to regard him, with Nathan Chytræus, as 'a most excellent and most innocent man, and entitled to perpetual remembrance on account of his exquisite learning and dignity;' but when galled by his antagonists, and mortified by the fading hopes of the royal house of Stewart, he gradually adopted new opinions which were not founded on any new evidence. It must frequently have occurred to his reflections, that Buchanan had essentially contributed to the dissemination of those doctrines which led to the revolution; and after the hopes of the jacobites were completely blasted, he expressed himself with a degree of asperity which is chiefly to be regretted for his own sake. One example will probably be deemed sufficient. 'But alas! what will his great admirers gain by that concession? Only this, that they make him die an hardened and impenitent sinner; and rather than his reputation, or more truly that of their own cause, should suffer in this world, they choose (*horresco referens*) to let him drop into hell in the next.' On various topics connected with the personal character of Buchanan, his reasoning is not very much superior to that of his egregious biographer: nor is this to be imputed to his want of acuteness, but to his eagerness in defending opinions which have been fiercely attacked, and which in reality were indefensible.' Preface, p. xviii, xx.

We cannot quit the preface without recording the well-merited lash which Mr. Irving gives to Ruddiman's 'egregious biographer,' and which proves, that with all his candour and all the allowances which it leads him to make for the infirmities of real genius and virtue, he is by no means deficient in force and energy to expose the assuming misrepresentations of impudent ignorance.

'But the most extraordinary attack which Buchanan has yet

sustained was from the pen of Mr. George Chalmers, a critic unacquainted with the works of Buchanan, and even with the language in which they are chiefly composed. This pompous and obtuse writer, who has plentifully scattered the most clumsy abuse, I have certainly treated with very little ceremony:* nor is much tenderness due to the feelings of a man who has so grossly violated the sanctuary of the venerable dead. His total want of classical learning, the *grim fatuity* of his style, and even the perpetual obliquity of his judgment, might easily have escaped severe animadversion; but, to adopt his own phraseology, 'our detractor's zeal of calumny' must excite the utter indignation of every reflecting mind. His rancour indeed is not only impotent, but, on many occasions, even ludicrous; and it may perhaps be deemed a work of supererogation to expose ignorance or folly which so clearly exposes itself. He wrote at a crisis when it was easy to acquire a golden stock of merit by stigmatising the king's best subjects with the odious brand of wild democracy. Of this timely circumstance he has repeatedly availed himself in a very preposterous manner; and it was apparently the swelling consciousness of what was then termed loyalty, that augmented his provision of native insolence. To involve Buchanan and his admirers in the flagrant odium of French ptinciples, was a stratagem not unworthy of its author's liberal dexterity. The subsequent lines of his *Jephthes* Buchanan might almost be suspected of having composed with a prophetic allusion to this phœnix of modern literature.

Nunc quo quis est e plebe ferme indoctior,
Auctoritatem assumit arrogantius
Dijudicandi in rebus obscurissimis;
Et pertinaci (quod fere ignorantiæ est)
Animo tuetur dogma susceptum semel.
Nec interim æquo expendet examine, mala,
An recta sint quæ pertinaciter tenet:
Sed quum inter omnes maxime cæcutiat,
Cæcus videntes cæcitatis arguit.
Ut cui perusta febre fervent viscera,
Amara cuncta credit, unumque autumat
Se sapere, quum desipiat unus maxime.

'But the nation has now begun to recover from its general phrenzy, and a man may perhaps venture to pay some slight regard to reason and common sense, without incurring the hazard of being deemed unworthy to breathe in British air. The ardent wishes of Buchanan's heart were continually directed towards the best inter-

* For, as Saint Gregory remarks, 'aliter admonendi sunt impudentes, atque aliter verecundi. Illos namque ab impudentia non nisi increpatio dura compescit; istos autem plerumque ad melius exhortatio modesta componit.' *De Curâ Pastorali.*

ests of mankind. It is not the intention of his humble biographer to promote the insane projects of desperate visionaries; but it is equally incompatible with his views to 'rebellow to the roar' of that degrading phraseology, which of late has so frequently insulted the dignity of a free and enlightened people. His opinions, which are simple and honest, he has delivered without ambition and without timidity; without any superfluous allusion to subjects apt to inflame the passions of his contemporaries, but with a total disregard of those sinister and distorted applications, so familiar to certain individuals whose praise is no recommendation.' Preface, p. xxvii to the end.

We may appear to have dwelt too long *in limine* by making such ample extracts from so short a preface; but it would be very difficult either to abridge or select from the work itself so as to give an accurate idea of its contents; and the general design is much better explained in the passages we have quoted, and in the rest of his preface, by the author himself, than it could be by any words of our own. The preceding extracts may, therefore, be considered as our review of the book. To all such persons as have been misled by the slanderers of Buchanan, to suppose him a profligate, an ungrateful, or a factious character, we heartily recommend the perusal of the book itself, which unless their prejudices be inveterate, must tend to remove the veil which has hitherto obscured their judgment. To those who are ignorant of his merits and even indifferent about them, we still recommend the perusal of the book, because it will bring to their acquaintance a truly noble and generous spirit, to whom, as one of the first promoters of free and liberal discussion, we are indebted, among the crowd of our illustrious patriots, for the inestimable blessings of civil and religious liberty.

Among the crimes laid to his charge, none are so flagrant as his alleged ingratitude to Queen Mary. But this is a charge, which, though copied from one writer by another without examination and with implicit credence, is utterly void of foundation and may be *proved* to be false. It was invented or adopted, by the partisans of that unhappy princess in revenge for his celebrated 'Detection;' but, in fact, he owed her no obligation more personal than that of a subject to his sovereign, which, in the opinion of the best and greatest men, was cancelled by the infamy of her conduct. If any persons remain at the present day inclined to maintain the contrary side of that much controverted argument, still they must confess that no greater degree of

blame attaches to Buchanan than to any other Scotchman among the multitudes who were misled by unfavourable appearances. But it is well, in some respects, for the cause of justice that the days of chivalry are past; and there are few Quixotes in literature now to be met with who will, in the face of conviction, assert the defence of a lady who lived more than two centuries ago, merely because she was beautiful and unfortunate.

After briefly stating the public events which led to the fatal defeat at Langside, and finally compelled the queen of Scots to take refuge in the court of her ungenerous rival, Mr. Irving relates, and justifies, the publication of the 'Detection' in the following terms.

'This singular transaction' (the conference before Queen Elizabeth's commissioners which opened at York on the 4th Oct. 1568) 'was managed with great address on both sides. Nor was Buchanan the least powerful of Murray's coadjutors: he composed in Latin a detection of Queen Mary's actions, which was produced to the commissioners, and was afterwards circulated with great industry by the English court. His engaging in a task of this kind, as well as his mode of executing it, has frequently been urged as a proof of his moral depravity; and, to augment his delinquency, the benefits conferred upon him by the queen have been multiplied with much ingenuity.* It is certain that she granted him the temporalties of the abbey of Crossragwell; and beyond this single point the evidence cannot be extended. Nor was this reward bestowed

* 'On the head,' says Dr. Stuart, 'of his ingratitude to Mary, the evidence, I fear, admit not of any doubt or palliation. Mary invited him from France to Scotland with a view that he should take the charge of the education of her son; and till James should be of a proper age to receive instruction, she appointed him to be chief master of St. Leonard's college in the university of St. Andrews.' (*Hist. of Scot.* vol. ii. p. 246.) These assertions are well combated, and are only liable to one material objection. That Mary invited him from France, nominated him preceptor to her son, and appointed him principal of St. Leonard's college, are bold surmises totally unsupported by evidence. In the common editions of Buchanan's life, he is said to have been appointed the preceptor of K. James 'anno millesimo quingentesimo sexagesimo quinto.' These words however are most evidently an interpolation; and in some of the earlier editions, for example those printed at Herborn in 1616 and 1624, they do not occur. James was not born till the 19th of June 1566; nor was Buchanan appointed his preceptor till after Mary had been expelled from the kingdom. Mr. Chalmers has employed what he deems a conclusive argument of his having nevertheless been indebted to the queen for his original nomination. 'Buchanan says expressly in his history [page 286.], 'ut ex iis, quos *mater*, antequam se regno abdicaret, filio tutores nominaverat.' (Chalmers, p. 329.) The learned critic evidently supposes the Latin word *tutor* to signify a preceptor; with what accuracy, no school-boy need be informed. By referring a few pages back, he might have discovered that the *tutores* or guardians nominated by Mary were the duke of Chatelrault, and the earls of Murray, Lenox, Argyle, Athol, Morton, Glencairn, and Mar. (Buchanan, *Rer. Scot.* Hist. p. 365.)

on a man who had performed no correspondent services. He had officiated as her classical tutor, and had composed various poems for the entertainment of the Scottish court; but the immortal dedication of his psalms was alone equivalent to any reward which she conferred. If Buchanan celebrated her in his poetical capacity and before she ceased to be an object of praise, it certainly was not incumbent upon him to approve the atrocious actions which she afterwards performed. The duty which he owed to his country was a prior consideration; and with that duty his further adherence to the infatuated princess was utterly incompatible.' P. 159, 160.

The honourable and important office to which he was promoted, not by Mary, but by the regent, of preceptor to the young king, appears to have been executed by him in a manner worthy of his free and independent spirit, and deserving of the thanks and applause of his countrymen. But he was too true a patriot and too honest a man to secure the favour and gratitude of him from whom that gratitude was principally due. Under the instructions of Buchanan, James became a very respectable proficient in literary attainments; but the force of education was insufficient to rectify his naturally perverse disposition, or to steel him against the influence of flatterers and sycophants, who, during his whole life, held absolute dominion over his understanding. In Buchanan, he was taught to view only a severe and unbending pedagogue, a stern patriot who dared to question the 'right divine of kings.' In after life, therefore, he not only encouraged all the calumnies that were circulated respecting his venerable preceptor, but became himself the persecutor and reviler of his memory.

Two anecdotes are related of the conduct of Buchanan to the king while a child, the authenticity of which M. Irving will not admit; but, considering the character of the times and of the man, we are rather inclined to view them as genuine. At least, we see no sufficient reason for doubting them *à priori*. They are certainly very amusing, and, as such, we retail them.

'The king having *caught a fancy* for a tame sparrow which belonged to his playfellow the master of Mar, solicited him without effect to transfer his right; and, in endeavouring to wrest it out of his hand, he deprived the poor little animal of life. Erskine *having raised due lamentation* for its untimely fate, the circumstances were reported to Buchanan, *who lent his young sovereign a box on the ear*, and admonished him that he was himself a true bird of the bloody nest to which he belonged.'

'A theme which had one day been prescribed to the royal pupil, was the conspiracy of the earl of Angus and other nobles during the reign of James the third. After dinner, he was diverting himself with the master of Mar; and as Buchanan, who in the meantime was intent on reading, found himself annoyed by their obstreperous mirth, he requested the king to desist; but as no attention was paid to the suggestion, he threatened to accompany his next injunction with something more forcible than words. James, whose ear had been tickled by the quaint appellation of the apologue mentioned in his theme, replied that he should be glad to see who would *bell the cat*. His venerable preceptor, who might have pardoned the remark, was perhaps offended with the mode in which it was uttered: he threw aside his book with indignation, and bestowed upon the delinquent that species of scholastic discipline which is deemed most ignominious. The countess of Mar, being attracted by the wailing which ensued, hastened to the scene of his disgrace; and taking the precious deposit in her arms, she demanded of Buchanan how he presumed to lay his hand upon 'the Lord's anointed?' To this interrogation he is said to have returned an answer, that contained a very unceremonious antithesis relative to the part which had received the chastisement.*'

Upon this anecdote Mr. Irving observes,

'A man who was no stranger to polished society, can hardly be suspected of such unpoliteness to a lady; unless we suppose her to have assumed a degree of insolence which rendered it expedient to convince her, by an overwhelming proof, that he disowned her authority.' P. 169 and 170.

But, before he drew any such inference, Mr I. should have considered that 'polished society' is but a relative term, and perhaps no period in the history of Europe was so *unpolished* as that which elapsed between the extinction of chivalry and the substitution of modern refinement. The court of Scotland in the 16th century bore no resemblance whatever to the court of St. James's in the 19th. Mr. I. should have remembered that, one hundred years later, in the *most polished* court of Europe, the *most polished* courtier in Europe (the duke de Lauzun) *kicked* mademoiselle de Montpensier, the king's cousin, on that very part of the body which Buchanan only desired the countess of Mar to *kiss*. The same coarseness of manners is the only apology, (ex-

* Mackenzie's Lives of Scots Writers, vol. iii. p. 180.—'Madam, I have whipt his **** ; you may kiss it if you please.'

cuse there is none) for the gross indecency of many of Buchanan's earlier verses. There was hardly a scholar of the sixteenth century, who did not abuse his talents by rivalling the disgusting obscenities of Martial and Catullus. Mr. Irving has here fallen into the common error of biographers, that of supposing the subject of their labours to have been free from all the vices, and even infirmities, of human nature. He will not allow that the slightest blemish can attach even to the youthful days of his hero, and quotes again the silly conundrum of Martial,

Lasciva est nobis pagina, vita proba,

together with the similar ones of Ovid, Catullus, and Ausonius, to prove that a chaste life is consistent with the most unrestrained indulgence of impure ideas. But, if any thing, he proves a great deal too much; for there is no saint nor prude but must confess that the overflowings of a warm and intemperate habit are more venial than the deliberate wantonness of a defiled imagination.

In this, as in the former instance, we ought in fact to consider the character of the age, in order to estimate rightly that of the individual. Immorality of life was certainly the fault of most men of letters and genius in that age no less than immorality of writings; and there is no more reason for supposing Buchanan to have been exempt from one species of contagion than another. His *after* life, as well as his *later* writings, were strictly correct; and this circumstance is alone sufficient to found an exception in his favour from the greater part of his contemporaries.

Mr. Irving appears also to have been influenced by partiality in adopting the very extravagant commendations bestowed by some writers, principally Scottish, on the literary productions of Buchanan, such, for instance, as lord Monboddo's, who 'will not hesitate to pronounce that the *stile* of his narrative is *better* than that of Livy; for *it is as pure and elegant*, is *better* composed in periods, not intricate and involved like those of Livy, and without that affected brevity which makes *Livy's stile so obscure*;' &c. &c.

It is really very presumptuous in any scholar to pretend to judge between a Roman, and a modern author as to Latin composition; and, to give the preference to a Scotchman over an ancient whose language was considered by his countrymen as the model of purity, approaches very closely to the confines of insanity. Let Buchanan be compared with any of the illustrious persons whose writings contributed to

the restoration of learning in the sixteenth century, and we shall perhaps be ready to join in assigning him the most exalted rank among them. We may even confess that, to our ears, (unskilled as even the most cultivated must be in the nice inflections and peculiarities of a foreign and dead language) Buchanan's prose works contain *some* passages worthy of competition with Livy, his poetry *some* verses as harmonious and true as the odes of Horace. But this would be carrying our complaisance towards any modern author to its furthest extent: and further than could be justified till after the most diligent and critical examination of the works in question.

The literary life of Buchanan was bustling and active to an unusual degree; yet, in common with all literary lives, it is dry and uninteresting in detail. We at first designed to have given a brief analysis of it from the work before us; but in so doing we should have only repeated the substance of what is within the reach of all our readers, the Life of Buchanan written by himself, prefixed to almost every edition of his history.

The example set by Mr. Roscoe, of grafting on the principal subject of his work all the biographical and miscellaneous information of the age, has been adopted by Mr. Irving; and, if Mr. Roscoe was (as in our opinion he certainly was) justly censurable on this account, much more so are the writers who imitate so improper a model. In the present work, Mr. Irving has thought it necessary to give an account of the life, death, parentage, and education, not only of all Buchanan's intimate acquaintance, but of all his casual correspondents, and even of those whose names may chance to be mentioned in any one of the letters written by, or addressed to, him. Thus, full one hundred pages are taken up with details, wholly unconnected with the body of the work, respecting Turnebus, Muretus, Gelida, Vives, the Scaligers, Barbosa, Nebrissensis, Resendius, Cabedius, James Govea and his nephews, Martial, Andrew and Anthony, Tevius, Tastæus, Osorius, Didacus Pyrrhus, Cajadus, Cælias, Sylvius, Moralis, Crucius, Pimenta, Achilles Statius, Thomas Correa, Amatus, Pintas, Forerius, Alvarez, Peter Nonnius, and half a hundred more. We are sorry to add that very little, if any, original information appears to be given concerning this multitude of dramatis personæ, and that references to any of the common dictionaries would have given more satisfaction than Mr. Irving's extracts from them.

With regard to Mr. Irving's language, there are some conceits, and some vulgarisms to be met with, which disfigure a stile, upon the whole, fluent and unembarrassed. But the defects which we have thought it our duty to notice are by no means weighty enough to counterbalance the praise which we with pleasure bestow on the free and liberal spirit which influenced the author in his choice of subject, and which characterizes every part of his performance.

ART. III.—*Travels in Asia and Africa; including a Journey from Scandaroon to Aleppo; and over the Deserts to Bagdad and Bussora; a Voyage from Bussora to Bombay and along the Western Coast of India; a Voyage from Bombay to Mocha and Suez in the Red Sea; and a Journey from Suez to Cairo and Rosetta in Egypt. By the late Abraham Parsons, Esq. Consul and Factor Marine at Scanderoon.* 4*to.* 1*l.* 5*s.* Longman. 1808.

WE are informed in the preface to this work, which is edited by Mr. John Paine Berjew, son of the Rev. John Berjew who was brother-in-law of the author, that Mr. Parsons had been originally bred to the navy; that he afterwards carried on a considerable commerce as a merchant of Bristol; that in the year 1766 he was appointed consul and factor marine at Scandaroon, or Alexandretta: that the unhealthiness of the country, after a residence of six years obliged him to quit this situation, when he commenced a voyage of commercial speculation, the particulars of which are detailed in the present interesting work. We shall first enumerate the heads of the chapters; and shall then condense into as short a compass as we can the most interesting features of the narrative itself.

'Chapter 1. A description of Scandaroon and the adjacent country. Chap. 2. Road from Scandaroon to Bylan, including the celebrated passes from Asia Minor into Syria.—Description of Bylan, Karamut. Chap. 3. A journey from Bylan to Kepse (the ancient Seleucia) and from thence to Latachia, (the ancient Laodicea) Aleppo, and back again to Scandaroon. Chap. 4. Travels over the Desert, from Aleppo to Bagdad. Chap. 5. Description of Bagdat, or Bagdad. Chap. 6. Journey from Bagdad across Mesopotamia to Helah on the Euphrates.—Voyage from Helah down that river to Bussora. Chap. 7. The city of Bussora described. Account of the customs paid there, and of the trade to and from thence. Chap. 8. Meditated siege of Bussora by the Persians.—

A remarkable natural phenomenon.—Transactions at Bussora.—Advance of the Persian army.—Progress of the siege—Departure from Bussora. Chap. 9. The town of Bushear, in Persia described, with the port and road, &c. Chap. 10. Departure from Bushear—Isles of Baharin—Pearl fishery—Muscat—Arrival at Bombay—Account of the island. Chap. 11. Voyage to southward along the coast of Malabar—Onore—Hyder Ally—Seringapatam—Tellicherry—Cochin—Cochinberg—Callicut—Mahie—Mangalore—Goa. Chap. 12. Departure from Bombay—Surat—Description of its port—Account of the population—Peculiar customs of the country—Commerce. Chap. 13. Departure from Bombay—Arrival in the Red Sea—Description of Mocha—Population—Commerce—Banyans—Dominions of Mocha—Buke Fakey, or Hadedah—Jedda—Departure from Mocha—Ezion Geber—Tor—Arrival at Suez. Chap. 14. Description of Suez—Insurrection in Egypt—Arrival at Cairo—Description of the city—Rise of the Nile—Ceremony of cutting its banks to let the water into the city canal—Excursions to the Pyramids—Procession of Mecca pilgrims—Rosetta.'

The air of Scandaroon where our author resided six years, is said to be very unwholesome in the summer months owing to the putrid waters which stagnate in the adjacent plain. During the greatest heats, those Europeans, who have any regard for their health, remove to Bylan, which is situated very high up the mountains, where the temperature, both in summer and winter is colder than in the northern parts of England. When our author was in this place, provisions were in great abundance; red mullet were so plentiful as to be as cheap as sprats in England. 'The price of bread, beef and mutton, is fixed by the pashaw of the province;' this seems to have been the practice in all the Turkish provinces which were visited by Mr. Parsons.

'Scandaroon was built by order of Alexander the great after the battle of Issus, and was about a mile and a half to the south of the present town, close to the hills; or rather part of the city was on the hills which, for some space, are of easy ascent, and covered with a fertile soil. The foundations to a great extent, are still visible in many places, &c.'

Some patches of the plain near Scandaroon which are are higher than the other parts are covered with thousands of myrtle and oleander trees and make a beautiful appearance. The author tells us that the natives, whose fibres are extremely relaxed by the climate, run to the myrtles as if by instinct and eat the berries medicinally. They are gathered

by the children, and carried into the town and the neighbouring villages for sale. At Scandaroon the inhabitants amount to about eight hundred; the houses are built of stone with only a ground floor; and the roofs are flat on which the natives sleep in hot weather. This place is the great thoroughfare from Asia Minor into Syria. The neighbouring mountains, on the summits of which are many extensive plains and populous towns, are inhabited by a hardy race, who preserve their liberty and independence, defy the authority of the grand signior, and often descend in formidable bodies to levy contributions on the country beneath. In the road between Scandaroon and Bylan are the famous passes into Syria, through which Darius is said to have fled after the battle of Issus.

'There are four passes, the first and third are artificial, the second and fourth natural. The greatest part of the road after the ascent begins is steep and rugged, which continues for about half an hour's ride, then you arrive at a level spot of about four hundred yards extent, which leads to the descent of a very steep stony hill; at the bottom of which is a fine shady grove, and a small plain about one hundred yards over, the trees of which are so lofty, and so close to each other, that no sun-beams can penetrate them; with a constant stream of excellent water to which the birds in summer flock in such numbers, that it is difficult to determine whether their singing or the murmuring of the water is most delightful; nothing can excel their union. It is the custom in summer for travellers to alight and enjoy this cool retreat. In winter this very spot is quite the reverse, when it is not only bleak and cold, but is clothed with a horrid gloom, approaching to darkness. It is then the retreat of tygers and other beasts of prey, and of an innumerable quantity of jackals which come down from the mountains to find shelter from the severity of the cold. In this season all travellers are cautious to examine their fire arms, and travel in company. The jackals are so numerous in the plains of Scandaroon in summer, that the continual howling during the night is distinctly heard on board the ships in the bay, but they never appear until the dark of the evening, and then are so very shy that it is difficult to get a fair shot at them.

'After passing this shady grove, the ascent is gradual for about half an hour, and then very steep for a quarter of an hour more, which leads to a path of about twenty yards, where only one camel or horse can pass at a time. This road is artificially constructed of earth and stones, without cement, which can be moved at pleasure, as it fills up a chasm in the mountain; the removal of it would make a full hour's difference, as you must go circuitously to get into the road; this is called the first and least difficult pass into Syria. After passing this place, is a good road for about a mile, of gradual

ascent, tolerably shaded by tall pines, one of which is remarkably large, and is called the half-way tree between Scandaroon and Bylan. It is usual for those travellers who are ascending to alight and give their horses a little rest, whilst the rider in the mean time smokes his pipe under the shady boughs of this friendly tree. Soon after passing this tree the road is rugged and very steep which continues full half an hour, when the second pass commences, which is formed by a steep rocky mountain on the left, and a precipice on the right; this path is not more than seven feet in the broadest part, or more than one hundred yards in length. I plumbed the precipice, and found it to be twenty-seven yards deep with a rugged rocky bottom, and of so terrible an aspect that it is believed that none but the horses and camels of the country would have courage to pass, and yet they have no other road. Three loaded camels fell down the precipice and were killed on the spot within my remembrance; and what is very remarkable, in less than thirty hours after their loads were taken off there was not left a piece of flesh, but all was devoured by the vultures in the day and the beasts of prey (mostly jackals) in the night. The vultures in these mountains are uncommonly large and numerous.

'After passing this precipice is a winding and rugged hill, very steep, of about four hundred yards ascent; on the summit is a small plain, at the end of which commences the third pass, which is cut through a very high and rocky mountain, so very steep, that to ascend or descend it the horses, camels, &c. are obliged to make a zig-zag track. The pass itself is crooked, about twenty feet wide, and from the top to the bottom two hundred and seven yards. The rocks on each side, at the summit, which are full fifteen yards in height, and continue the whole length of the pass, seem to hang in many places perpendicularly over the heads of the passengers; this is done by art, to make the pass seem the more tremendous. If men were placed on each side on the summit of the mountain they could roll down such massy stones (which are placed there on purpose) as would not only overwhelm man and horse, but very soon stop up the pass. There is no other passage for camels, horses, &c. but the native mountaineers climb up the sides of the mountain with their musquets, pistols, and sabres slung about them, which no other person could do unarmed. If a body of men and horse should descend half way where the curve is situated, and the entrance of the pass at the bottom appears, which expands on plain ground so as to afford room to draw up four or five hundred men, such a force placed there would be able to repel their opponents, as they would have firm footing; whereas those descending would with difficulty keep their horses from falling, and be not only exposed to the fire of those drawn up below, but to the stones rolling down from the summit of the mountain on each side.

'After descending the pass as far as the curve, the town of Bylan appears, part directly in front, and part against the mountain on the left, where the houses seem to be piled on each other, from seven to

ten and twelve deep, the view being intersected in many places with tall walnut and cypress trees; among which three different falls of water are seen, rushing down the mountains with great impetuosity, and seeming at that distance to fall on the houses. On getting to the bottom of the pass, the ground to the right expands, and the view in that direction extends quite to the plain of Scandaroon, the gulph, and the mountains on the Caramanian side. In the intermediate space on the side of the mountains, immediately in front, are seen many cascades of water, pouring down and foaming as they fall on the projecting rocks quite to the plain below, where they form into several small rivulets, which at length, united in one, winds across the plain to the sea, which is seen distinctly, as well as every ship or vessel sailing by; the whole forms a most beautiful landscape.

'Keeping strait forward from the pass in the road to the town of Bylan, on the right, is a public burial ground of about half an acre; on the left, and immediately at the foot of the mountain, a garden of about one acre: these are the only two level spots to be met with in or near the town, the rest being either high mountains, rocks and precipices, or frightful chasms. After passing the garden, is the entrance into the town, through a street near a quarter of a mile in length, the ascent being the whole way very steep, the stream continually gushing down in a torrent, so as to form a sheet of water covering the whole street. It is confined from spreading on the left by the mountain, from whence it falls; and on the right by a strong parapet wall, built on the edge of a precipice, which runs the whole length of the street.

'Looking over the parapet wall is seen, at an immense depth, a small plain of about half a mile in diameter, seemingly inclosed on all sides by mountains, so as to form an amphitheatre; the way to it is so very steep, that no man ever ventures to ride down. In descending the least steep parts of the mountain, there are many small level places, on which is sufficient earth to afford room for burial ground, and which are inclosed by cypress trees; on other places are planted fruit trees, such as apricots, plumbs, pears, and figs, at the trunks of most of them are one or more vines planted, which are supported by sticks or canes, laid from tree to tree, and from which the grapes hang in clusters. At the bottom of the descent are five corn mills; the water which supplies them is seen running down the mountain in five different serpentine channels, which appear at a distance to be natural, but are artificially contrived, in order to break the impetuosity of such a quantity of water falling in a direct line. Over several parts of those channels are built low houses, occupied by tanners and furriers; near each house are other buildings and yards, where they carry on their business without annoyance to their neighbours in the town. The different paths down the mountain into the plain are likewise cut serpentine. The plain itself is one of the most delightful spots in the world; the surface is covered with grass, always green, and so luxuriant that cattle and sheep are feeding on it all the year round; though the moun-

tains which almost encircle it and the town of Bylan are covered with ice and snow four months in the year. The whole of the plain is interspersed with different kinds of fruit trees, which are evergreen, owing to the water being led in meanders through a variety of channels quite over it; and to the mountains sheltering it from the inclemency of the weather, by which a continual spring is produced.'

This extract will furnish no mean specimen of Mr. Parsons's power of description. He seems to excel many more elaborate and polished writers in placing the scene before the eye. His language is simple and natural; and the objects are seen through it without any indistinctness or confusion. The natural position of Bylan is said to be so strong that,

'It is believed the present inhabitants, which are reckoned at about nine or ten thousand men, could defend it against one hundred thousand or more.' 'They are' says the author, 'the most hardy and robust set of men I ever saw;' and he adds 'they have no medical person amongst them. When they are attacked with a fever they suck ice.'

Mr. Parsons paid a visit to the Pasha who was in this predicament; and

'Found him sitting on his sopha, wrapt in furs, with a large piece of ice in his hand, which he kept frequently sucking. When I expressed my surprise, he asked me if a fever was not a disorder attended with heat? I replied yes. Well then, said he, what remedy can be better to expel heat than its opposite cold?'

The sons of Æsculapius have not often surpassed this shrewd observation of the Pasha. In passing over the mountains from Bylan to Kepse, (the ancient Seleucia) Mr. Parsons was delighted during a considerable part of the way

'With the sight of many vineyards, fig and walnut trees, with ripe fruit in high perfection and great plenty. Travellers are welcome to gather and carry off sufficient for a meal, as they pass, without being questioned by the owner, who is perhaps looking on and talking to them.'

At Seleucia, or Kepse, our author endeavoured to verify Dr. Pococke's account of the place; but found that it did not coincide in a variety of particulars; he thinks that the Doctor took many things on trust; and that his stay was not long enough for minute and accurate examination.

Latachia, the antient Laodicea, seems to have been for-

merly more than three times its present size. The harbour is nearly choaked up with sand; and can afford no protection except to ships of the smallest size. The best tobacco in Turkey is said to grow here.

'To the north of the city more than a mile of the country is covered with ruins of sepulchres with inscriptions and foliage engraved on one side of most of them; they are entirely open and dug out of the solid rock.'

All the inscriptions are said to be either Syriac or Greek. Latachia still exhibits many vestiges of its antient grandeur. The present town

'Consists of modern buildings entirely of stone, and many large and handsome houses with noble and capacious khans or caravanseras to receive passengers and merchandize; these buildings are mostly square with a large area within, round which are magazines or warehouses with a gallery all round which leads to lodging rooms. These caravanseras in Turkey were built by rich and charitable men for the relief of poor travellers; the rich always give a present on their departure, which not only serves to keep the building in repair, but maintain those who have the care of them. The greatest part of the caravanseras in cities and towns of great trade are built with a view of gain, and are let out and goods received and delivered at accustomed prices; they are generally of similar architecture, with this difference only, that some are large and elegant with trees in the area, and fountains of water continually playing whilst others are plain strong buildings and smaller.'

In p. 47, the author remarks

'The peaceable disposition of the Turks in matters of religion, for although there are said to be a greater variety of sects among the Mahometans than among Christians, yet as all acknowledge Mahomet to be the prophet of God, they tolerate schism, and *live in greater brotherly love than any religious denomination whatever.*'

In this respect christians would do well to imitate their example.

Our author was four times at Aleppo; and represents it as the best built, handsomest and cleanest city in the grand signior's dominions and next to Constantinople in its size and in the number of its inhabitants. The Jews and Christians of every denomination are not permitted to reside in the city, but have their dwellings in a large and handsome suburb called

the Jewdeda; some of these are 'very rich and have superb houses with large gardens, hot and cold baths, and every thing corresponding for convenience or luxury.' The inhabitants of Aleppo are said to enjoy better security against fire than any other town in the Turkish dominions, as the houses are all built of stone, and in those which belong to persons of any consequence,

'The ground and upper floors are strongly arched, nor have they any wood in their composition except the window frames. Even the greatest houses make an inconsiderable external appearance, as nothing is to be seen but bare walls, and a few small windows with wooden latices; at the entrance from the street, which is always kept shut till some one knocks, is a porch, after which another door admits you into a garden or large yard, in the centre of which is a fountain of water surrounded with flowers and evergreens; at the extremity is the dwelling-house, in the centre of which, on the ground floor, is an alcove, with carpets and cushions by way of sophas, placed round it, where the master of the house with his friends indulge themselves; the ladies apartments being above.'

On March the 14th 1774, Mr. Parsons left Aleppo to travel in the caravan to Bagdad. He had six camels laden with provisions for the way, with a tent, bedding, &c. and fourteen other camels served to convey his merchandize. Mr. Parsons was mounted on a good horse. The caravan consisted of near eight hundred camels, richly laden, besides many mules, asses and dromedaries. The whole was under the conduct of an Arabian sheik or prince, who furnishes the camels, and whose will is absolute in the management of every thing relative to the expedition. In the desert his will is subject to as little controul as that of the grand signior at Constantinople.

'When he chuses to decamp, he stalks away or mounts his dromedary (without deigning to speak to any one) and is immediately followed by his standard-bearer, mounted on his dromedary displaying a Mahomet's standard on a pike, which is the signal for the camaliers to load and follow. If the gentlemen or merchants chuse to stay behind, they may, as he takes no notice of any man. When he pleases to encamp he gives a signal to the standard-bearer, who sticks the pike (with the standard displayed) in the ground, &c.'

On the 12th of April Mr. Parsons reached the banks of the Euphrates; along the western shore of which the caravan travelled till the 29th, when they crossed the river at

Annah. Five days were spent in ferrying over the caravan. The Arabs on the Babylonian side of the Euphrates between the ferry and Bagdad, are said to be tributary to the pasha of Bagdad; and the caravans are more secure from their depredations than from those of their brethren in the desert. The pasha undertakes to compensate any robberies which the merchants may sustain between the ferry and Bagdad; and in return he exacts a certain per centage on all goods imported into, or exported from Bagdad. This amounts to eight per cent. on the goods of Turkish subjects, and only three on those of Europeans. This disparity is intended to encourage the commerce of Europeans. On May 2d, Mr. Parsons saw a horde of Arabs decamp; and he gives the following account of the procession:

'First went the sheep and goat herds, each with their flocks in divisions, according as the chief of each family directed; then followed the camels and asses, loaded with the tents, furniture, and kitchen utensils; these were followed by the old men and women mounted on asses, surrounded by the young men, women, boys and girls on foot. The children that cannot walk are carried on the backs of the young women, or the boys and girls; and the smallest of the lambs and kids are carried under the arms of the children. To each tent belong many dogs, amongst which are some greyhounds. Some tents have from ten to fourteen dogs, and from twenty to thirty men, women, and children belonging to it. The procession is closed by the chief of the tribe, whom they call emir and father, (emir means prince) mounted on the very best horse, and surrounded by the heads of each family, all on horses, with many servants on foot. Between each family is a division, or space of one hundred yards or more, when they migrate; and such great regularity is observed, that neither camels, sheep, nor dogs mix, but each keeps to the division to which it belongs without the least trouble.'

On May 5th, Mr. Parsons fell in with the largest horde of Arabs he had yet seen, from which the city of Bagdad is said to receive larger supplies of provisions than from any three others in the neighbourhood. This horde consisted of more than twelve thousand men, women, and children, with five hundred tents and innumerable flocks and herds. At this place our author relates an anecdote, which we read ourselves with no common interest, and we do not envy that man's sensibility whose heart is not touched by the perusal.

'A little Arab girl,' says Mr. Parsons, 'brought a young antelope to sell, which was bought by a Greek merchant, whose tent was next to mine, for half a piastre. She had bored both the ears, into each of which she had inserted two small pieces of red silk rib-

band; she told the purchaser, that as it could run about and lap milk he might be able to rear it up, and that she should not have sold it, but that she wanted money to buy a ribband, which her mother would not afford her: then almost smothering the little animal with kisses, she delivered it with tears in her eyes and ran away. The merchant ordered it to be killed and drest for supper. In the close of the evening the girl came to take the last farewell of her little pet (knowing that we were to decamp at day break). When she was told it was killed she seemed much surprised, saying that it was impossible that any body could be so cruel as to kill such a pretty creature: on its being shewn to her with its throat cut, she burst into tears, threw the money in the man's face and ran away crying.'

We do not think the high-coloured picture of Sterne's Maria, half so engaging as the simple unvarnished tale of this little innocent Arab girl.

On May 7th, Mr. Parsons entered the city of Bagdad, of which a very pleasing view is prefixed to the work. He had been fifty-four days in performing a journey which usually occupies from thirty to thirty-four. He calculates the distance between Aleppo and Bagdad at about nine hundred miles. In chapter V. the author presents us with a very copious and interesting account of Bagdad, of which our limits will not permit us to exhibit more than a very brief epitome. The part of the city which lies on the Persian or eastern side of the Tigris is more than twice as large as that on the Mesopotamian, or western side. On the banks of the river each part extends about three miles; but the breadth is very irregular. The court, or Pasha's seraglio, the public offices, &c. are placed on the eastern side, as well as all the principal khans or caravanseras, but provisions are cheaper on the opposite side, as the many hordes of Arabs who supply the city with all kinds of food are in the neighbourhood. House rent is also cheaper; and the environs are more pleasant and convenient. The two sides of the city are connected by a bridge of boats of very ingenious construction. The bridge is near 24 feet wide. Three boats on each side are so contrived as to be easily moved when any vessels pass up or down the river. 'A toll of one para (three farthings) is paid for every loaded horse or mule; and half a para for a loaded ass;' nothing is paid by foot passengers. 'From November to March boats and vessels of all sizes can come from Bussora up the Tigris to the bridge of Bagdad;' the current opposes great obstacles to the facility of the navigation in the other months. The passage-boats which are also used for crossing the river, are a sort of circular basket, composed of strong wicker-work and plastered

over with bitumen. Some of them will carry six or seven passengers besides two men or boys who paddle. The city on the Persian side has a large citadel which is capable of containing five thousand men. Between the river and the seraglio is a spacious garden, the walls of which are washed by the waters of the Tigris. 'In the centre is a gate with steps to which the pasha's barge comes occasionally.' 'About half a mile from the seraglio is the great mosque, to which the pasha goes in state every Friday morning, with numerous attendants mounted on excellent horses and superbly caparisoned.' 'The bazars or marts for all kinds of goods and merchandize are many and well filled;' and the city is adorned with innumerable mosques. The houses are built of excellent bricks, and the principal have large yards or gardens in which are many trees; and particularly the palm or date which rise above the rest. In July, August, and September, dates are so plentiful that they are sold at about a halfpenny a pound; and all other kinds of fruit are said to be exceedingly cheap. The watermelons which are eminently good, are sent by water for presents as far as Bussora, a distance of near seven hundred miles. The principal houses

'Have subterraneous apartments arched and ornamented with handsome stucco-work, to which the families retire about ten in the morning, where they dine and remain until about an hour before sun-set. In the months of June, July, and August, to avoid the excessive hot weather, every one sleeps at night on the terrace, on the tops of the houses, as the subterranean apartments are at that time very hot, although they are cool in the heat of the day.'

At this season of the year the meat and poultry must be dressed almost as soon as they are killed; or they would become putrid in a few hours; but Mr. Parsons affirms that there is not a more healthy place in any part of the world. In the March previous to his arrival, the plague, which the city had not experienced for more than sixty years, was unfortunately introduced from Erzerum; and, out of a population of near five hundred thousand, not more than one hundred thousand are said to have remained alive when it ceased, besides fifty thousand who had fled to escape the contagion.

The water of the Tigris is said to be so highly esteemed that the poorest person will hardly taste of any other though there are wells in the yards of most houses. It is conveyed from the river in skins on horses or asses. Coffee-houses

are very numerous; and, as they are all registered, our author had an opportunity of ascertaining the number; and found that it amounted to nine hundred and ninety-five. Those coffee-houses which are in the skirts of the town or in open situations, have awnings placed before them to allure customers into the grateful shade; and those which are situated near the river, have large yards or gardens where arbours and trees furnish a less artificial protection from the heat. The pasha of Bagdad appears to exercise an independent jurisdiction; and he is only nominally subject to the Porte. His dominions reach fifty miles to the east of Bussora; on the Persian side of the Tigris they extend northwards more than one hundred and twenty miles, and to the west upwards of two hundred. On the 29th of October Mr. Parsons left Bagdad on his way to Bussora. He arrived at Helah on the Euphrates which is nineteen hours journey on the 31st. This town, which goes by the name of Little Bagdad, is supposed to contain upwards of thirty thousand inhabitants. Three miles distant are the ruins of Babylon. On the 30th of November, Mr. Parsons and his companions hired a vessel of sixty tons to convey them to Bussora. The journal of Mr. Parsons's voyage down the Euphrates is varied and interesting. At Korna, which is a large town at the extreme point of Mesopotamia, the Euphrates and the Tigris roll their waters into one common stream; to which the Arabs give the name of the Great River. Our traveller highly celebrates the beauties of this spot; which the Turks suppose to have been the antient site of Paradise; and no place appeared to Mr. Parsons to be more delightfully situated. On November the 11th he left Korna and arrived at Bussora in the evening, where he was kindly received at the English factory by Henry Moore, Esq. the agent of the company.

'The city of Bussora,' says Mr. Parsons, 'is situated in a plain about three miles from the banks of the great river of Arabia, from which a creek runs into the city, navigable, at high water, for vessels of fifty or sixty tons. It is a place of very great trade, owing to its convenient situation, as merchants can here purchase the produce of most parts of India, Persia and Arabia at the first hand, the ships from these countries bringing their rich cargoes immediately from the place of their growth or manufacture to this port.

'The mosques and halls are all built of burnt brick like those at Bagdad, but are not so handsome, yet many houses belonging to the principal men as well as those of the merchants are large and convenient, being only one story high above the ground floor, which consists of a hall facing the gate, on each side of which are maga-

zines and warehouses for the reception of merchandize. This hall in the winter serves for little more than a passage, but in the summer it is the most frequented part of the house, where the family dine and sup, as they have not the advantage of subterranean apartments like the inhabitants of Bagdad in consequence of their finding water at the depth of six feet in every part of the city.'

The heat exceeds that of Bagdad; Fahrenheit's thermometer often rises to one hundred and twelve or one hundred and fifteen degrees; but in December, January and February, the temperature is said to be so cold as to require a fire. Fevers are very common in the hot months from that prolific source of contagious maladies, the putrid effluvia of stagnant water. Dates are supposed to abound more in this city and in the vicinity than in any other part of the world.

'The land to the east of Bussora for more than thirty miles down the river as well as some miles inland, is an entire wood of palm trees, and the duty on them, (which belongs to the pasha of Bagdad, as lord of the soil) amounts yearly to upwards of one hundred thousand tomans,'

each of which is equal to fifteen rupees. Before the plague in 1773, the inhabitants of Bussora were supposed to amount to more than 500, 000. When Mr. Parsons was there, they were computed from 80 to 90, 000.

'The musolem, or governor, the captain pasha, the mufti and cadi, the aga of the Janisaries and chief of the Arabs, who are all of the musolem's council, are appointed by the pasha of Bagdad; yet he cannot displace either; he appoints and displaces at will all other officers, both military and civil; but the ecclesiastical appointments to mosques are in the mufti's department.'

While Mr. Parsons was at Bussora, the city was assailed by a Persian army under Sadoc Khan, brother of Kerim Khan, the then sovereign of Persia. Of this siege the author relates some vivid and interesting particulars. At p. 202, we find Mr. Parsons embarked on board his majesty's ship the Seahorse for Bombay. He passes the isles of Baharin the Persian gulph, where is the greatest and most valuable pearl fishery in the world.

'The divers who bring up the the oysters are Persians, who are bred to the business from their youth; their gains are according to the success they meet with, or according to the bargain they each make with the merchants or their agents.'

'The duty on what is taken, is one third part to the sovereign, which the collector receives each day either in pearls or their equivalent in money. Each diver has a boat to attend him, from which he descends, and when he rises, he delivers the oysters to a person in it; when he is weary or hungry, he gets into his boat and refreshes himself. The boats are all numbered; and no man is allowed to open an oyster in his boat; but must bring what he has taken on shore by a certain hour; when they are opened in the presence of an officer; the pearls, which are found in them, are carried to the collector, who receives the duty, and the day's business is concluded.'

The oyster shells which constitute mother of pearl, are always the property of the divers; they are bought on the spot and sent to the most distant parts of the world.

Mr. Parsons afterwards visits Muscat in Arabia, Bombay and several places on the coast of Malabar. At p. 224, we have the following account of Hyder Ally which our author received from a Mr. Adams who had officiated for six years as surgeon to the then sovereign of Mysore.

'Every Friday he diverts himself in seeing men fight with tygers, for which purpose there is a spacious amphitheatre, surrounded with convenient galleries, in one of which himself, family, and household are seated: he has by him several handsome English fowling pieces, which are loaded with single ball. A man armed with a sharp pointed javelin enters the area, when a tyger is let loose from his den, who flies immediately at him; with his javelin the man sometimes kills the tyger at the first blow; sometimes the conflict lasts a considerable time. When Hyder perceives the man to be in danger of being killed, he shoots the tyger; he sometimes kills the man also; he lately shot the man only; when this was told him, he made very light of it, replying, that if he had not killed him, the tyger would.'

At p. 240-1, we have some striking instances of the sanative powers of the balsam of Mecca in the cure of recent wounds. In chapter xii. we find a copious account of Surat, with some curious and interesting details. In the vicinity of Surat our author observed that many trees had jars suspended from their boughs. These were daily filled with water by persons hired on purpose by the Gentoos in order to furnish the birds with drink. Here Mr. Parsons inspected the Banyan hospital for old, diseased, lame, or debilitated animals. In one apartment he saw numbers of horses, cows, and oxen; another was filled with dogs, sheep, goats and monkeys. Provision was made for birds and in-

sects in the upper story. The Gentoos seem to exhibit more concern for the sufferings of the inferior creatures than of their fellow men. We should suppose that the practical exertion of so much compassion towards birds and beasts, would be associated with a greater degree of beneficence towards those who possessed the same common nature with themselves. But the author seems to think that the tender sensations of the Gentoos are more excited by the sufferings of a cow than by the sight of a fellow creature in distress. Of all the modes, in which different nations dispose of their dead, the following which is practised at Surat by the antient Persees, seems the most abhorrent to our feelings. We cannot, indeed, peruse it without aversion and disgust. We can easily reconcile ourselves to the idea of burying the lifeless carcase in the earth, or of burning it in the fire ; but the following mode of exposing the dead shews how readily superstition will pervert the ordinary feelings of men, and change the natural course of their sensibility. The Persees, when Mr. Parsons visited Surat, had two buildings within half a mile of the city where they exposed their dead. They are thus described:

'The structures are of stone, very large and circular, the walls are about ten feet high ; within the outer are many other circular walls, at such a distance from each other, as is sufficient to place a man length ways between each wall, which space is paved and made sloping from the outer to the inner walls. On these pavements the bodies are exposed with their faces upwards and bare; on the lower parts of the sloping pavement there are channels, which receive and convey into large cavities in the earth whatever moisture drains from the bodies, as the vultures and other birds of prey cannot devour all the flesh before it becomes *too putrid for their eating*. Here I saw the bodies in the different stages of putrefaction, a sight so very disgusting, that I hope never to behold it again. The different sexes are placed apart, some having only a cloth about their waist while others are covered with their shirts.'

After the funeral or rather exposure,

'Some person of the family is set to watch the body until the first bird of prey alights on it, which always first fixes on and plucks out their eyes ; if the bird plucks out the right eye first, the watchman runs home and with joy relates it as they think the soul happy; if the left, they mourn it, as they think that it must endure long torment.'

In the beginning of the year 1778, Mr. Parsons reimbarked from Bombay on his return towards Europe. He

proceeded up the Red sea to Mocha, thence to Suez, from which place he travelled by land to Cairo. Of Cairo he has furnished some agreeable details; but as we have lately perused diversity of more recent accounts, we shall not select any farther particulars from these travels of Mr. Parsons. We have throughout found Mr. P. an instructive and agreeable companion. His travels are not, as usually happens, made up out of books, but appear to be a faithful delineation of what he himself saw and heard. His descriptions are always perspicuous and sometimes exhibit specimens of elegance and taste. His remarks are sensible and never trifling; he exhibits the *present* state of the countries through which he travelled, without encumbering his narrative with a representation of the past. He makes no pretensions to learning; and his work exhibits the marks of a mind which sought after knowledge without being impelled by vanity, which was communicative but not ostentatious, which was studious of novelty, but never negligent of truth.

ART. IV.—*The Crusaders, or the Minstrels of Acre. A Poem, in six Cantos.* 4*to.* Cadell. 1808.

AT a royal feast given by Richard Cœur de Lion after the capture of Acre, a competition is proposed between the favourite minstrels attached to the three sovereigns, of Jerusalem, France, and England, whose several performances occupy the second, third, and fourth cantos.

The subject chosen by Anselm, (the minstrel of Lusignan) is the expedition of the emperor Conrad, in which the minstrel himself is supposed to have borne a part, from Constantinople through Asia Minor, during which, owing to the treachery of his guides, he lost the flower of his immense army by famine and sickness.

The song of Bernardin (appointed by the 'Gallic king') treats of the persecution of the Vaudois in Savoy and Piedmont.

That of Egbert, Richard's chosen poet, is the tale of his own captivity to a sheik of Lebanon.

The guests being not yet tired of their entertainment, (it must be remembered that they had wine before them to fill up the time and keep them awake, otherwise, considering the nature of the performance, this circumstance would have seemed very extraordinary—) another minstrel rises and sings through the two remaining cantos. We are

given to understand that this minstrel is no other than the famous Blondel who afterwards rescued his master from his imprisonment in Austria. His strains are certainly remarkably edifying. The subject is a prophecy of the restoration of the Jews; and a considerable portion of it consists of a paraphrase of the 38th and 39th chapters of Ezekiel in the ballad-metre. The poem concludes with a description of the new Jerusalem, done, in the same metre, from the last chapter of Revelations.

> Jasper, sapphire, chalcedon,
> Emerald, onyx, sardine-stone,
> Chrysolite, beryl, topaz, chrysophrase,
> Jacinth, and amethyst: there ever blaze
> Your names, apostles twelve of God's eternal son, &c. &c.
> P. 147.

From the bill of fare we hardly think that our readers will expect very superior entertainment in the work. At any rate we wish to caution them against any such expectation, as it will most surely be disappointed on the perusal. The title indeed is alluring; and deceived us with hopes of a renewal of Spenser's or Tasso's enchantments. On first opening the book, we therefore were sorry to perceive that the baleful example of the 'metre-ballad-mongers' of the day had been followed by the author of the Crusaders; but we soon found that there was no reason for our lamentations; and that it was perfectly indifferent, as to our interest in the present poem, whether written in (what the admirers of Mr. Scott chuse to name) the *wild* stile of poetry, or in the more legitimate forms of the regular couplet, or stanza. In one point of view, only, this might have made a difference. Had the author attempted to compose it under either of the two latter denominations, he might have found out, from the difficulty of the task, that he was no poet, and have given up the vain enterprize. But the extreme facility with which a mere child may hit off twenty of these *irregular* and *wild* stanzas in a single hour, deceived him (as it will do many others) into the belief that he was born a minstrel; and, accordingly, (we will venture to say, in six days, the necessary reading not included,) the present production was matured and perfected.

This fashionable style of which we are speaking will, if not soon checked, occasion very extensive mischief in two ways, first, by encreasing the multitude of pretended poets, and next, by diminishing the number of genuine ones. We do not mean to insult Mr. Scott by comparing his *powers*

with those of the author of the 'Crusaders;' but we must say we cannot discover any inferiority in the even and unvarying tenor of the verses now before us to the *general* flow of those in Marmion. They are indeed stripped of the characteristic quaintness which is Mr. Scott's great bulwark of defence, and has helped to keep up his credit from fainting through 'many a long lingering' flat of measured prose. But we cannot help thinking that this very poem may serve as an excellent lesson to that gentleman by shewing him his own *system of poetry* in its naked simplicity. It is very useful for every artist now and then to examine the *principles* of his art, more especially when he has long relied on some particular trick of manner for which he is unable to assign a legitimate foundation.

Mr. Scott is fond of astonishing his hearers by the display of his reading in the customs of feudal ages. In this point the author of the Crusaders is a successful rival. Attend to his account of the storming of Acre.

'Now wheel the rolling turret nigh:
O'ertop the wall, disperse the foe:
Let vollied darts to darts reply;
And urge the balanc'd ram below;
Let catapult its iron shower,
Cross-bow, and metafarda, pour;*
And petrary and mangonell
And warwolf crush each trembling tower;
Or daring sally to repel,
The rugged-millstones whirl,' &c. P. 23.

The poem is crowded with the proper names of places and persons, as if it were a gazetteer, or biographical index.

'From Loire and Rhone,
And Alpine Doubs and broad Garonne,
And Creuse and Seine, thy legions, France,
By royal Philip led, advance.
Acre from Turon's rocky face
Starts as she hears the bounding joy:
And every cave in Carmel's base
Re-echoes 'Vive le Roy!' P. 15.

'And from Dover cliff to Cestrian Dee,
Down and valley and woodland along,
To join them the hardy billmen throng.

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* Of these, and the subsequently named machines employed in ancient warfare, for the purpose of throwing darts and immense stones in battles and sieges, an account may be found in the preface to Grose's Antiquities.

'And Cornwall her subterranean hive
Has emptied, inured from times of yore
With pickaxe the bars of earth to rive;
And with wedge and hammer's ponderous dint
From granite veins and seams of flint
To wrench the imbedded ore.
And, Humber, the youth have deserted thy plain;
For they thought of the days when invaders slain
Did long obstruct thy crimson tide—
'The sons of those who slew the Dane
Shall humble Turkish pride!'
'And Cumbria sends her mountain race,
Though Eskdale bog and Derwent ford
From Skiddaw wont with Gillsland sword
The Teviot mosstrooper to chase.
And Needwood's sons, of peerless fame
The yew to bend, the shaft to aim,
In dells where, future king of oaks,
Swilcar uplifts his saplin crest,
Leave the Sylvan deer at rest,
Eager to pierce with nobler strokes
The Saracenic breast.' P. 19.

In the same manner there is no sort of reason why the author should not have gone on through every river and rivulet of France and every county and parish of England. Saladin is as well off as Richard in names and numbers.

'For Egypt's flower, and Sindi's power,
And they who drink Euphrates stream,
And Elam's host, and Media's boast.
And all who rove Numidian sand,
Beneath his banner stand.' P. 20.

'Egbert—him the dales of Dove,
And Thorp, and Ilam's mountain grove,
Where from beneath th' incumbent height
Unprisoned rivers boil to light,
And Thor's wild arch and darkening head
O'er Manifold's forsaken bed, &c.' P. 73.

'By Meron's lake, her slaughter'd kings
Where Canaan mourn'd, we urg'd our way:
And Cabul's ever scorned waste,
And apostate Dan we left in haste:
Small rest by night, and small by day;
Then climbed to Jordan's rocky springs;
Cross'd, Naphthali, thine hills, and round

The base of rugged Hermon wound:
Then up thy steeps, Abila, strain'd:
While nearer and still nearer sped
Lebanon's imperial head.' &c. &c. P. 77.

The writers in 'ballad-metre' seem conscious that it will not support them through a poem of more than the ballad-length; and are reduced to the necessity of seeking variations which are for the most part unnatural and unmusical: Such, for example, in Marmion, is the frequent adoption of, not only treble, but quadruple, and even quintuple, rhymes, the effect of which is an inharmonious jingle; better, perhaps, than the monotony which it is designed to prevent; but bad enough to convince us of the impropriety of a metre which requires such a relief from its natural flatness.

The author of the Crusaders has been very liberal in the use of anapæstic and trochaic verses, doubtless with a view to the same end, and with a still worse effect. At least he should have timed his adoption of those measures, and not have applied them indiscriminately to the lightest and the most solemn parts of his poem.

'And O, had our holy father the pope
Been present their blameless course to see;* &c. &c.
— And if he had blest them and prayed a prayer,
Could the wicked on earth, or the prince of the air,
Have had power, holy prelates, to do them wrong?
O, in Italy why does he linger so long? &c. &c. P. 55.

It is remarkable enough that this metre is always put in the mouths of kings and princes. Thus king Richard:

'But now thou art free,' king Richard replies,
'And by redcross knights art encompass'd round
And by none art survey'd but friendly eyes,' &c. P. 74.

so also the sheik of Lebanon.

'And, christian,' he said, 'by thy cross of red
Abjure thy empty schemes of flight:

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* If our author had not been so very capricious in his versification that we 'know not where to have him,' we should have suggested the possibility of an error in the press. The line would certainly be rendered more metrical by the insertion of a monosyllable.

'Been present their blameless course *for* to see.'

Then away with the bands from thy captive hands.' &c.
P. 78.

'Blood calls for blood! yet how may it be?
For bread and salt thou hast eaten with me!' &c. P. 84.

Another artifice introduced for the same purpose is that of shifting about the rhymes in gay confusion, so that every concluding syllable of a verse is put very strangely at a loss to find its fellow. One specimen will suffice.

'Again the flash prophetic darts,
The minstrels heaving bosom warms,
And glitters in his eye.
Joy from each feature beams: he starts.
Intent to grasp the fleeting forms
Of dim futurity;
Intent to seize the dying tone
Of voices from a world unknown,
With chords confused in wild collision
Again the harp tumultuous sings
Prince and baron, earl and knight,
And gorgeous rows of ladies bright,
In awestruck expectation gaze.
Loud and more loud he sweeps the strings:
And thus, entranc'd in holy vision,
Anticipates the deeds of distant days,' &c. &c. P. 129.

The beginning lines of the above quotation possess more than the usual share of merit. We have marked in italics four, which are, perhaps, the most poetical in the work.

Another point of resemblance between our author and Mr. Scott is the *lyric obscurity* in which their narratives are frequently involved. Of this an example occurs in the prediction of the defence of Acre by Sir Sidney Smith and the description of the effects which that prediction causes in the minds of the hearers. A great deal of it is, we confess, unintelligible to us. The bard is addressing Richard Cœur de Lion.

'And if in some far distant year,
From Cairo's gates with Paynim boast,
A faithless chief shall urge his host,
On Turon's mount his ensigns rear,
'Gainst Acre's wall his fury spend:
Again, so Heaven decree! be found
A christian knight from English ground
These red-cross bulwarks to defend,

And match the trophies thou hast won!
With banners rent and scanty files,
O'er comrades heap'd in slaughter'd piles,
Sham'd before England's gallant son,
Richard, as Saladin from thee,
Back may the renegado flee;
Flee his apostate front to hide
In *flags* * the banks of Nile beside!
'Low sounds the harp, subsides the song.
The chorus bursts from all the throng,
Save Philip — whether dark disdain
Of English worth his tongue enchain;
Or boding fear lest time may trace
The faithless chief to Gallic race—
Yes! hither let him urge his powers,
The faithless chief from Cairo's towers!
Guardian of Acre's wall be found
A christian knight from English ground,
To match the trophies thou hast won!
Smiling shall England's gallant son
The vanquish'd renegado see
O'er piles of slaughter'd comrades flee;
Flee his apostate front to hide
In flags the banks of Nile beside.' P. 48.

The author of the Crusaders is much more *correct* than the author of Marmion. He does not break Priscian's head above once or twice, and he has very few, if any, inadmissible rhymes.

In one point, however, and that the most † essential of all, there is no comparison between them. The man who denies Mr. Scott's poetical powers, even after the perusal of his last and worst performance, must be equally out of his senses with him who asserts that performance to be free from fault, and to abound in the sublimest beauties. On the other hand, after perusing 'The Crusaders,' we do not feel hardy enough to assert that we have discovered any poetical powers whatever in the writer. The lines which rise above mediocrity are *so very thinly sprinkled*, as to wear the appearance rather of accident than of real genius or ability.

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* Is this intended for pun? (Reviewer.)

† In saying 'the *most* essential,' we retract none of our former opinions. A work cannot be a *poem* without *poetical spirit*—it cannot be *a good poem*, without many other *essential* qualifications. (Rev.)

ART. V.—*Philosophical Transactions of the Royal Society of London for the Year* 1807. *Part II.*—[*Concluded from p.* 349 *of Vol. XIII.*]

XI. *Observations and Measurements of the Planet Vesta. By John Jerome Schroeter, F.R.S. Translated from the German.*—The new planet seen by a fifteen feet reflector, with magnifying powers of 150 and 300 is without *any appearance of a disk,* merely as a point like a fixed star with an intense radiating light, exactly of the same appearance as any fixed star of the sixth magnitude. It may then with the greatest propriety be called an *asteroid.* Its diameter was measured by means of a thirteen feet reflector, with the power of 288. Of several illuminated disks, of 2.0 to 0.5 decimal lines, the smallest only of 0.5 lines could be used for this purpose. It was calculated that the *apparent diameter of the planet Vesta is only* 0.488 seconds, and consequently only *half* of what Mr. Schroeter has found to be the apparent diameter *of the fourth satellite of Saturn.*

XII. *A new Eudiometer, accompanied with Experiments elucidating its Application. By William Hasledine Pepys, Esq. Communicated by Charles Hatchet, Esq. F.R.S.*—This is a very pretty and ingenious contrivance, though perhaps the appellation of *a new eudiometer* is calculated to excite false impressions. The eudiometer itself is, like former instruments of the same name, simply a graduated tube. There is, we believe, something new in the mode of applying the liquor which is to absorb the oxygen from the gas to be examined: it is done by means of a small elastic gum bottle with a bent glass tube affixed to it, the end of which is exactly adjusted to the eudiometer tube. The absorbing liquor is pressed into the eudiometer, and the condensation caused by the pressure favours the action of the liquor upon the gas. But the great advantage of this mode of applying the liquor is that it may be previously heated, a circumstance of great importance in eudiometrical experiments. The substance to which Mr. Pepys gives the preference as an absorber of oxygen, is a solution of green sulphate of iron impregnated with nitrous gas. But we come now to the principal novelty of this eudiometer.

This consists in an additional apparatus for measuring the fractional parts of the scale of the common eudiometer. To effect this, conceive a cylindric glass vessel, of the same height nearly as the eudiometer, and wide enough to admit it conveniently; its mouth is expanded like a hyacinth

glass, and a cork with a hole in its axis is cemented into the bottom of it. Through this hole is thrust a small tube, which can be made to ascend or descend; the small tube is filled with mercury, which may be let out of it by means of a stop cock. The small tube is graduated so that each degree of its scale is equal to a tenth of the degree of the eudiometer: so that if each degree of the eudiometer mark $\frac{1}{100}$ part of a cubic inch, each of the small tube will mark $\frac{1}{1000}$ th part of the same measure. To use this instrument the jar (which is a mere recipient) is to be filled with mercury or water, according to the nature of the experiment, and the eudiometer, with the residual gas which we wish to measure, is to be transferred to it: the small tube (filled with mercury) is to be introduced above the fluid into the residual gas; and by opening the stop cock, as much mercury is to be suffered to run out as will draw the fluid in the eudiometer exactly to a regular division on the scale of the eudiometer. Then by registering the hundred parts on the eudiometer and the thousand parts on the small tube, the quantities united give the sum of the residual gas.

This is simply a method of conveying a small portion of gas from a wide tube into a narrow one. Some slight grounds of inaccuracy might be easily pointed out; but whether it answers practically must be left to experience. We do not see, where considerable nicety is required, why something like a vernier might not be adopted to the scale of a common eudiometer.

This paper contains several suggestions which may be of service to those engaged in eudiometrical experiments.

XIII. *Observations on the Nature of the new celestial Body discovered by Dr. Olbers, and of the Comet which was expected to appear last January in its Return from the Sun.* *By William Herschell, LL.D. F.R.S.*—This body is the asteroid denominated by Mr. Schroeter, and by its discoverer, Dr. Olbers, the planet Vesta. Dr. Herschel's examination of this body was by glasses of much higher magnifying powers than those used by Mr. Schroeter. With a very distinct magnifier of 460 there was no appearance of any planetary disk. Comparing its appearance with powers of 46°, 577, and 636, to that of equal stars, among which was the 463° of Bede's catalogue of the stars in the Lion of the 7th magnitude, the Doctor could not find any difference in the visible size of their disks. To find out, whether the appearance of disk be spurious or real, he used the

same processes with Vesta as he had before done in the investigation of the magnitudes of Ceres, Pallas and Juno. Though, therefore, when the asteroid was viewed with a magnifying power of 460, its apparent disk was about one-sixth of that of the Georgian planet, its spurious nature was manifested by an increase of the magnifying power; and Dr. Herschel found that with a power of 636, its real disk is still unseen; with the power of 460 its apparent disk is 5 or 6-tenths of a second, which agrees nearly with the observation of Mr. Shroeter. Its diameter is entirely free from all nebulous or atmospheric appearances. Thus has the industry and accuracy of modern astronomers put us in possession of a species of celestial bodies formerly unknown.

'The great success,' says Dr. Herschel, 'which has already attended the pursuit of the celebrated discoverers of Ceres, Pallas, Juno, and Vesta, will induce us to hope that some farther light may soon be thrown upon this new and most interesting branch of astronomy.'

From Dr. Herschel's observations of the *expected* comet (we cannot avoid noticing the singularity of the phrase applied to expectations which have been fulfilled) there appeared 'no visible nucleus, nor did the light which is called the coma increase suddenly towards the centre, but was of an irregular round form.' Uniting this with former observations of fifteen other telescopic comets, 'fourteen have been without any visible solid body in their centre, and the other two had a very ill-defined small central light, which might perhaps be called a nucleus, but did not deserve the name of a disk.'

XIV. *On the Quantity of Carbon in Carbonic Acid, and on the Nature of the Diamond. By William Allen, Esq. F.L.S. and William Hasledine Pepys, Esq. Communicated by Humphrey Davy, Esq. Sec. R.S. M.R.I.A.*—Lavoisier had calculated from experiments apparently conducted with much accuracy, that 100 parts by weight of carbonic acid are composed of 28 parts of carbon and 72 of oxygene. Mr. Tennant, in his valuable Researches into the Nature of the Diamond, confirmed this proportion: but Guyton's experiment allows no more than 17.88 per cent. of carbon; and this proportion is generally adopted in systems of chemistry: it is of importance to determine the true proportion.

Our readers may readily comprehend the manner in which Messrs. Allen and Pepys conducted the experiments adapted to the solution of this problem, by conceiving the char-

coal to be exposed to heat in a tube; a bladder of oxygen gas to be fixed to one end of the tube, and the gas to be forced through the tube into an empty bladder at the other end; and this process to be repeated alternately with each bladder till the charcoal was burnt. Then the quantity of carbon consumed, the carbonic acid produced, and the residuary oxygen gas might each be submitted to examination. Instead, however, of a bladder, in this series of experiments the oxygen gas was contained in a gazometer, and was pressed through the tube into a second gazometer by the depression of its glass receiver; it was forced back again by a similar action of the receiver of the second gazometer, and so on alternately, till the combustion of the charcoal was completed. The tube which was exposed to heat was made of platina; and the charcoal was contained in a cup of the same metal. To the ends of the platina tube were joined tubes of glass, in order to discover any flash that might arise from the combustion of hydrogen, that might be contained in the subject of the experiment.

To obtain correct results it is absolutely necessary that the charcoal be recently prepared. It quickly absorbs matter from the atmosphere; and, as this absorption is very small in confined air, it is probably water principally which is absorbed. The greatest increase of weight takes place in the first hour or two after exposure, and it arrives at its maximum in less than twenty-four hours. About 5 grains in 40 or 12½ per cent. is its greatest increase. If it be heated after it has ceased to absorb, it emits about half its bulk of gas; and at a temperature of 214, elastic fluid issues from it abundantly, which quickly condenses into water. On this account then Messrs. A. and P. subjected their charcoal to a red heat, *immediately* before using it, weighing it whilst still warm.

In estimating the volume of gases allowance must be made both for temperature and pressure. They have in their estimate supposed the gas at 60° of temperature and under the pressure of 30°. The correction for pressure is of course in the ratio of the height of the barometer. For temperature they have followed Guy Lussac, according to whose experiments gaseous fluids expand or contract $\frac{1}{480th}$ part of their volume for each degree above the freezing point. Dividing therefore the whole volume by 480 and multiplying the quotient by the number of degrees above or below 60 must give the required correction.

They next proceed to determine for themselves the exact

weight of given quantities both of oxygen gas, and of carbonic acid; and they found that 100 cubic inches of carbonic acid of the standard temperature and density weigh 47.26 grains; and that 100 cubic inches of oxygen 33.82. There can be no doubt that these estimations are very near the truth: they agree very nearly with those determined by Mr. Davy in his researches on nitrous oxyde.

Lastly, they ascertained that lime water very speedily absorbs the whole of a given quantity of carbonic acid, when mixed either with oxygen or common air. The oxygen they used was obtained from hyperoxygenised muriate of potash: this gas when tried by the most delicate tests, never showed the least trace of carbonic acid. They used it recently prepared, having found it deteriorated by keeping, even in glass vessels with glass stoppers.

These preliminaries being settled, Messrs. A. and P. proceed to relate their experiments on charcoal prepared from box-wood. They observed that after combustion, though 3.98 grains of charcoal had become dissolved, the volume of gas was unaltered; a fact which had not escaped the accurate observation of Lavoisier. Nothing but carbonic acid was produced in the experiment. By calculating the weight of the carbonic acid produced it appeared that 100 grains of carbonic acid contain 28.92 of pure carbon. By calculating from the weights of oxygen consumed, the result is 28.77 carbon in 100 grains of carbonic acid; a trifling difference, which may fairly be neglected.

On the diamond Messrs. A. and P. made two experiments with this apparatus. They agreed together very nearly. By the first experiment, in the calculation by carbonic acid, 100 grains of the acid contain 28.95 of diamond. The calculation by oxygen gave 28.81. In the second experiment the results were 28 82, and 28.72 respectively.

An experiment was made with stone coal: they employed that from Wales, used by maltsters, which is well known to contain little or no maltha or mineral pitch, and to burn without flame.

The calculation by carbonic acid gave 28.20 of coal in the 100 grains of acid: by oxygen it was 28.27.

Plumbago was next tried. The specimen used contained 5 per cent. oxyd of iron. The numbers were 28.46 calculated both from carbonic acid and from oxygen.

Animal coal was subjected to two experiments, the first being imperfect. It was found impossible to ascertain exactly the carbon consumed, by reason of the saline matter adhering after combustion to the platina tray. To avoid

this embarrassment they weighed exactly the tray and its contents previous to the experiment. The quantity of carbonic acid produced was 9.49 grains; the loss of the coal was 3.2 grains; but as a part of this was volatile saline matter no just estimate can be formed from these data. It has therefore been applied to determine the quantity of the volatile saline matter, which appears to be 50. In this experiment on first passing the oxygen through the red hot tube, flashes like lightning ran along the glass tube and this was repeated five or six times: the whole of the gas became very cloudy, exhibiting a turbid milky appearance. Hence, therefore, it is highly probable that the diamond contains no hydrogen since there was no flash during its combustion.

The following table gives a general view of the results of these experiments:

	By Carbonic Acid.	By Oxygen.
Box-wood Charcoal	28.92	28 77
1st. expt. diamond	28.95	28.81
2d. expt. diamond	28.82	28.72
Stone coal	28.20	28.27
Plumbago	28.46	28.46
	5)143.35	5)143.03
Mean	28.67	28.60

It may then be concluded that 100 grains of carbonic acid contains 28-60 of carbon.

'The experiments,' says the ingenious and industrious author, 'which we have had the honour of laying before this society prove several important points.

'1st. That the estimate given by Lavoisier, of 28 parts of carbon in every 100 parts of carbonic acid is very nearly correct; the mean of our experiments makes it 28.60.

'2dly. That the diamond is pure carbon: for had it contained any notable proportion of hydrogen it must have been discovered either by detonating with the oxygen, as in the case of animal charcoal, or by diminishing the quantity of oxygen gas.

3dly. That well burnt charcoal contains no sensible quantity of hydrogen; but if exposed to the air for a few hours it absorbs moisture, which renders the results uncertain.

4thly. That charcoal can no longer be considered as an oxide of carbon, because, *when properly prepared*, it requires quite as much oxygen for its combustion as the diamond. This is also the case with stone coal and plumbago.

'5thly. It appears that diamond and all carbonaceous substances (as far as our present methods of analysis are capable of demonstrating their nature) differ principally from each other in the state of aggregation of their particles. Berthollet has well remarked, that in proportion as this is stronger, decomposition is more difficult: and hence the variety of temperatures required for the combustion of different inflammable substances.'

XV.—*An Account of the Relistian Tin Mine. By Mr. Joseph Carne, in a Letter to Davies Giddy, Esq. M.P. F.R.S.*

XVI.—*An Analysis of the Waters of the Dead Sea, and the River Jordan. By Alexander Marcet, M.D. one of the Physicians to Guy's Hospital. Communicated to Smithson Tennant, Esq. F.R.S.*

The Dead sea, or lake Asphaltite, is situated in the southern part of Syria, near Jerusalem; it is about 60 or 70 miles in length, and from 10 to 20 in breadth. The intense saltness of its waters has been celebrated from the earliest ages; it is such as to prevent either animals or vegetables from living in it; and from which circumstance it has derived its name. An analysis of its waters has been published in the '*Memoires de l'Academie des Sciences* for 1778 by Mess. Macquer, Lavoisier, and Sage. But notwithstanding the authority of these illustrious names stamps a value on their minutest labours, the art of analysis has since that time received considerable improvements; and it is probable that these gentlemen did pay such scrupulous attention to the object of their examination, as to ensure perfect correctness of the results.

The specimen of water which is the subject of this paper, was brought from Syria by Mr. Gordon of Clunie, and by him presented to Sir Joseph Banks. The specimens were put into the hands of Mr. Tennant by Sir Joseph. Dr. Marcet received them from Mr. Tennant, of whose able assistance he frequently availed himself during the course of the enquiry.

The specific gravity of this water is 1.211. This is a degree of density hardly to be met with in any other natural water; from whence it is that it supports bodies of considerable weight, and that the human body can scarcely sink in it. The water is perfectly transparent, and its taste peculiarly bitter, saline, and pungent.

Having satisfied himself that the salts contained in these waters were generally the muriats of lime, magnesia, soda, and sulphat of lime, Dr. Marcet first undertook to determine with accuracy the proportions of acid and base in the three

muriats. From experiments, which in principle seem nearly unexceptionable, he concludes that 100 parts of muriat of lime, perfectly dry, consists of 50,77 parts of lime and 49,23 of muriatic acid; that of muriat of magnesia the proportion is of the base 43,99 parts, and 56,01 of the acid; and that muriat of soda contains 54 parts of soda and 46 of acid. We have said *nearly* unexceptionable; for in gaining these results it was necessary to expose muriat of lime and muriat of silver to a red heat, a process which must be attended with some unavoidable uncertainty.

These points being settled, Dr. M. applied different modes of analysis to artificial solutions of these salts, in order to determine the most accurate mode of proceeding; what he fixed upon was the following: The solution was divided into two portions. From one the muriatic acid was precipitated by nitrat of silver, and its quantity ascertained. From the other the lime was separated by oxalat of ammonia, and the magnesia by caustic potash; and the respective portions of acid belonging to each of these earths being calculated, the quantity of muriat of soda was inferred from the remaining quantity of acid. This method proved very accurate, as was demonstrated by applying it to a solution, of which the contents were previously known. The greatest error was no more than half a grain, which is certainly a degree of nicety sufficient to answer every useful purpose.

Dr. Marcet has related very minutely the circumstances attending his analysis of the waters of the Dead sea, which was conducted essentially upon the principles we have just explained. We must content ourselves with giving the result. It is that 100 grains of this water contain,

Muriat of Lime	3,792
Muriat of Magnesia	10,100
Muriat of Soda	10,676
Sulphat of Lime	0,054
	24,622

If the result of Dr. Marcet's analysis corresponds with that of the French academicians in the species of salts, it differs widely in the proportions. We cannot hesitate to pronounce, that the present has been conducted with eminent skill and chemical knowledge.

The water of the river Jordan, which is received into the Dead sea, is perfectly pellucid, soft, and insipid. But che-

mical tests show that it contains similar ingredients to those detected in the former water. However the whole quantity which the doctor received was so trifling, (not more than could be contained in a two ounce phial) that it was impossible to draw any certain conclusions from it. Small as it was, there was a marked difference between them: for carbonat of lime was detected in the water of the Jordan, of which there is no trace in the waters of the Dead sea.

ART. VI.—*An Unitarian Christian Minister's Plea for Adherence to the Church of England; including a Narrative of the unsuccessful Fate of the celebrated Clerical Parliamentary Petition and Bill, and its Consequences; with the Proposal of a Practicable Plan of Church Reform on a Scriptural Basis. By Francis Stone, M. A. F. S. A.* London. Eaton, High Holborn. 1*s.* 6*d.* 1808.

IN this performance, Mr. Stone has explained the reasons which, as he thinks, justify him and other persons professing the same tenets, in holding preferment within the pale of the establishment. But as Sir William Scott, or rather the bishop of London, on Friday the 20th of May determined that Mr. Stone should be deprived of all his ecclesiastical emoluments, we shall not at present confine this article to the consideration of the arguments which Mr. Stone has adduced, for the conscientious retention of those emoluments, but shall enter upon a comprehensive view of the subject to which it is entitled, both from its inherent importance as it affects the cause of religious liberty in general and that of the clergy in particular. We are happy to find that our review of Mr. Stone's letter to the bishop of London has been generally approved both by the clergy and the laity. (See C. R. for January, 1808.) In the present article we will state our opinion with great frankness and unreserve, however opposite it may be to any sect or any party in the church or in the state. Our cause is that of morality and truth; and we care not who are our enemies as long as they advocate the interests of intolerance, of error, and impiety.

In the latter end of the reign of James the first, the clergy of the church of England began to embrace the doctrine of Arminius. Those tenets became more general in the following reign, though they were powerfully combated by the calvinistic notions which were propagated by the puritans. After the restoration, the opinions of the puritans

rapidly lost ground; and the opinions of the established clergy became more and more opposite to the letter of the liturgy and the articles. Among the most distinguished supporters of the Arminian tenets at this period, we may reckon Hammond, Jeremy Taylor, Whitby, Burnet, Barrow, Tillotson, and Fowler. Jeremy Taylor has openly and unreservedly impugned the doctrine of the ninth, as Mr. Stone has that of the first and second, article. But the strenuous defender of the '*liberty of prophecying*' was not to be deterred by human authority from declaring what he sincerely believed to be scriptural truth.

'Though the church of England,' said Bishop Taylor, 'is my mother, and I hope that I shall ever live and at last die in her communion, and if God shall call me to it, and enable me, I will not refuse to die for her; yet I conceive there is something highly considerable in that saying, CALL NO MAN MASTER UPON EARTH; that is no man's explication of her articles shall prejudice my affirmative, if it agrees with scripture and right reason. It were well if men would not trouble themselves or the church with impertinent contradictions, but patiently give leave to have truth advanced and God justified in his sayings and his judgments, and the church improved and all errors confuted, that what did so prosperously begin the reformation may be admitted to bring it to perfection, that men may no longer go *quâ itur*, but *quâ eundum est.*' See Mr. Fellowes's Life of Bishop Taylor prefixed to his Manual of Piety, p. xxix—xxx.

Bishop Burnet is very heterodox even in his exposition of the articles; and many of his explanations evince the sophistry of the casuist rather than the faith of the interpreter.

Whitby wrote a refutation of the unscriptural doctrine of original sin; in his Five Points he totally subverted the most distinguishing articles in the creed of the Calvinists, which is, *ipso facto*, the creed of the established church, and in his Last Thoughts he renounced the Athanasian hypothesis respecting the divinity of Christ.

In the writings of Barrow and of Tillotson, innumerable passages may be found which are not only contradictory to, but totally irreconcilable with, the ninth, eleventh, thirteenth, seventeenth, eighteenth, and thirty-first articles. If it be asked why Taylor, Barrow, and Tillotson, were not, like Mr. Stone, cited before the spiritual court and deprived of all their ecclesiastical emoluments, we can only answer that the evil genius of methodism had not then stolen into our churches and cathedrals, and made even the coat of purple

and the sleeve of lawn a receptacle for superstition and intolerance. In his '*Design of Christianity*' which is printed in Watson's Theological Tracts, Bp. Fowler has exhibited a simple and beautiful view of the doctrine of Jesus; but this view is as opposite to the articles as the articles are contrary to the scriptures.

In the year 1712, Dr. S. Clarke, a name which will long be dear to critics, to moralists, and divines, published his 'Scripture Doctrine of the Trinity,' in which he demonstrated by that method of induction which since the time of Bacon has been so successfully practised in all the branches of philosophy, that the Trinitarian hypothesis, as it is stated in the Athanasian creed, in the liturgy and the articles of the Church of England has no foundation whatever in the scriptures; and is not supported even by a single text. For Dr. Clarke brought forward *all* the texts of scripture which had either any real or supposed connection with the subject; and he proved with almost as much clearness as Euclid ever established any geometrical proposition, that those texts, which were supposed to favour the Athanasian hypothesis, would not, when explained according to rules of sound criticism, bear such an interpretation. In the discussion of this important subject, Dr. Clarke, who was at that time rector of St. James's, and chaplain to the queen, could not be deterred from publishing his opinions by their opposition to the liturgy and the articles, nor by the terrors of penal law, which the bishop of London of that day, as well as the bishop of the present, might have invoked to the aid of his spiritual jurisdiction. We shall quote a few passages from the introduction of Dr. Clarke, because they will shew that it was as much his opinion then, as it is that of Mr. Stone or of any other clergyman of the present day, that every minister of the protestant church of England is justified by his ordination vows, and by the sixth, the twentieth, and twenty-first of the thirty-nine articles, in making the scriptures the only rule of his own faith, and the only guide in his clerical instructions.

'If,' says Dr. Clarke, 'any man can by any external authority be bound to believe any thing to be the doctrine of Christ, which at the same time, his best understanding necessitates him to believe is not that doctrine; he is unavoidably under the absurdity of being obliged to obey two contrary masters, and to follow two inconsistent rules at once. THE ONLY RULE OF FAITH, therefore, to every christian, IS THE DOCTRINE OF CHRIST; and that doctrine as applied to him by his own understanding. In which matter, to

preserve his understanding from erring, he is obliged indeed, at his utmost peril, to lay aside all vice and all prejudice, and to make use of the best assistance he can procure. But, after he has done all that can be done he must of necessity at last understand with his own understanding and believe with his own, not another's, faith. For (whatever has sometimes been abruptly pretended to the contrary) 'tis evidently as impossible in nature, that, in these things any one person should submit himself to another, as that one man should *see* or *taste*, should *live* or *breathe* for another.'

'The books of scripture are to us now not only *the rule*, but THE WHOLE AND THE ONLY RULE OF TRUTH in matters of religion.'

'At the reformation, the doctrine of Christ and his apostles was declared to be the only rule of truth, in which were contained all things necessary to faith and manners. And had that declaration constantly been adhered to, and human authority in matters of faith been disclaimed in deeds as well as in words; there had been, possibly, no more schisms in the church of God; nor divisions of any considerable moment among protestants.'

Dr. Clarke afterwards quotes a passage from Chillingworth in which that able antagonist to popery says,

'I do not understand the doctrine of Luther, Calvin, or Melanchthon; nor the confession of Augusta, or Geneva; nor the catechism of Heidelberg; nor the articles of the church of England; no, nor the harmony of protestant confessions: but that wherein they all agree and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions; that is the bible. THE BIBLE, I say, THE BIBLE ONLY IS THE RELIGION OF PROTESTANTS. I am fully persuaded that God does not, and therefore that men ought not, to require any more of any man than this—to believe the scriptures to be God's word, to endeavour to find the true sense of it, and to live according to it.'

Dr. Clarke afterwards cites the vows which a clergyman makes before the bishop, when he is ordained priest, with the sixth, twentieth, and twenty-first of the thirty-nine articles, from which he contends that a minister of the establishment is to make the words of God and not the opinions of men the rule of his belief; and that

'If tradition or custom, if carelessness or mistake either in the compiler or receiver happen, at any time, to put a sense upon any human forms, different from that of the scripture, which those very forms were intended to explain, and which is, at the same time, declared to be the only rule of truth, no man can be bound

to understand those forms in such sense, nay on the contrary he is indispensibly bound not to understand or receive them in such sense.'

Since the time of Dr. Clarke, the most inquisitive and enlightened of the clergy, who have made theological research and biblical criticism the object of their pursuit, have embraced either the Arian or the Unitarian hypothesis. The creed of St. Athanasius has been generally rejected; and is, we believe, at this moment hardly ever read, as appointed by the rubric. We have ourselves known many ministers of the establishment, but we never met with one whoever polluted his lips with this monstrous abortion of intolerance and paradox. Yet this creed, if *creed* it can be called, which is perfectly *incredible*, is as much a part of the church of England as the first or second article which Mr. Stone is supposed to have impugned; and the omission of this jargon of nonsense in the service of the church, on the days on which it is appointed to be read, is an offence which might subject the parties to the penalty of deprivation.

Among the ornaments of the church of England, who, after Dr. Clarke maintained doctrines repugnant both in the letter and in the spirit to her liturgy and her articles, we may mention the venerable names of Jeffery, archdeacon of Norwich; of Hoadley, bishop of Winchester; of Butler, bishop of Durham; of Law, bishop of Carlisle; of Jortin, archdeacon of London; of Blackburn, archdeacon of Cleveland; and of Newcome, archbishop of Armagh. Many others might be mentioned, but these are sufficient to shew that the supposition of Mr. Stone, that it is his duty to make the scripture, rather than the articles, the rule of his clerical instructions, is not a notion of yesterday: but has been sanctioned by some of the most pious and erudite men that ever graced the church of England, or any church in Christendom. The sermons of Bishop Butler, on the human nature, afford the most complete refutation of the ninth article, and of the doctrine of hereditary depravity, which is one of the chief corner-stones of methodism, that ever was composed. Though, therefore, the statute of Elizabeth, by which Mr. Stone, has been deprived of his ecclesiastical emoluments, has never been repealed, yet it has been so long disused, and the practice of the church has for such a long course of years been so contrary to it, that we think that Mr. Stone or any other clergyman might not unreasonably be pardoned for not knowing that such a law was even in existence. We do not say that *usage* can set aside an

act of parliament; but we do say that, in this case, the usage, which has sprung out of the most enlarged views of toleration, which is enforced by the injunctions of scripture, and which is agreeable to the spirit of religious liberty, which caused the church of England to separate from the church of Rome, must be considered, *in a moral view*, as of superior validity to a law which was passed in a period of comparative ignorance, which is deeply tinctured with intolerance, which is totally opposite to the genius of protestantism, and which, though not formally repealed, the best and the wisest men have always considered too absurd, too oppressive, and too antiquated ever to be enforced. But we seem to be living in a period, when the agents of tyranny are at work to stop the great wheel of civilization, which was rolling us gradually forward to a higher state of moral existence and of social bliss, and to push us back into the abyss of ignorance and barbarism from which the reformation caused us to emerge.

'There is,' says the author of Religion without Cant, page 38, 'a general usage in matters ecclesiastical as well as civil, which abolishes some laws without formally repealing them, and establishes others without formally enacting them. A law, like many of those in the English statutes is often suffered to die a peaceful death. The power of enforcing it is not taken away; but general disuse suspends its operation; and it becomes as if it did not exist.'

Again, says the same author, p. 41,

'The knowledge of every man who reads and thinks, as every clergyman ought to read and to think, is and must be in a state of continual progression; and of course his opinions on many matters of doubtful speculation may undergo many changes without any change taking place in the purity of his conscience, or the integrity of his heart; without any diminution of his regard for the church of which he is a member, or any deduction from his usefulness as one of its ministers. To diffuse a spirit of good will between man and man, to conciliate the affections of the people to the government, and to awaken in the government an attention to the interests of the people; to promote the growth of all the domestic and all the social virtues, to melt the obdurate and to confirm the penitent, to raise the weak hands, and to strengthen the feeble knees, to animate the righteous and to direct the eyes of the wretched to the realms of immortality; these are the great, and noble, and worthy ends, and uses of an established church; and these ends may be obtained, and this good may be produced, where there is not an uniformity of opinions among its ministers on topics of doubtful inquiry; or where some of them subscribe the thirty-nine

articles in their plain literal sense, and others in one that is totally different.'

According to the bishop's solemn injunctions to the candidate for the priesthood in the ordination service he is '*to be studious in reading and in learning the scriptures*;' he is, as far as possible, '*to forsake and set aside all worldly cares and studies; he is to apply himself wholly to this one thing*, (the duties of his vocation) '*and draw all his cares and studies this way and to this end*;' he is '*continually to pray for heavenly assistance that by daily reading and weighing of the scriptures he may wax riper and stronger in his ministry*.' Now all these exhortations to a strenuous, intense, and unremitting study of the scriptures must be vain if a clergyman is never to make known the result of his scriptural enquiries. But, according to the precedent which will be set by the present prosecution, he, who does thus diligently study the scriptures in obedience to the injunctions of the bishop, and who does either preach or publish what he has discovered to be scriptural truth, is to be deprived of all his ecclesiastical preferment and be reduced to penury and want. And for what? For the conscientious performance of his duty. Oh shame! shame! Oh profanation of holiness, of sincerity and truth! Is it thus that the clergy are to be exhorted, in the most solemn act of their lives, to forsake all wordly business, all temporal interruptions in order to devote themselves solely to the study of theology; but who nevertheless are to be condemned to suffer every privation and distress if they advance into the temple of scriptural truth one step beyond the threshold of the articles? When it is said that a clergyman is daily to read and weigh the scriptures, in order that he may '*wax riper and stronger in his ministry*,' does not this imply that theological knowledge, like knowledge of every other species, is progressive; and that the more a clergyman studies the scriptures the more he is likely to understand them? By daily reading and examining the scriptures, the theological knowledge of a clergyman must become greater after he has been ten years in orders than it was when he was first ordained, and greater at the end of twenty years than at the end of ten. By making the study of the scriptures, accompanied with all the helps which the critical industry of past or of present times has supplied the great business of his life, according to the injunctions of the bishop at his ordination, a minister of the establishment is likely to discover that some of the tenets, which he formerly considered as true and agreeable to the scriptures, are false

and contrary to scripture. Some of the articles and part of the liturgy, which he approved in the days of his ignorance, may be found to be false and unscriptural in proportion as he makes farther advances in the knowledge of the truth. But for what end does the ordination-service thus solemnly enjoin a clergyman to be diligent in the study of the scriptures? That he may conceal his knowledge in a napkin? That in proportion, as his own mind is more enlightened, he may endeavour to darken the minds of his fellow-creatures? No, certainly; but that hemay communicate to them the result of his enquiries; and that in proportion as he becomes wiser himself he may redouble his efforts to make others wise. The acquisition of knowledge like that of wealth is useless without communication. A clergyman is desired by the constitution of the church to '*forsake all worldly cares and studies,*' and '*to be studious in reading and in learning the scriptures*' not for his own selfish gratification, but for the instruction of those who are intrusted to his care. It is the duty of a clergyman to teach scriptural truth, and nothing but scriptural truth, to the people committed to his charge, and to banish every error which is contrary to the scriptures, however conformable it may be to particular parts of the liturgy or the articles. If the statute of Elizabeth says that a clergyman is not to maintain any opinions, in any degree repugnant to the articles, however erroneous those articles may be, then we say that this statute is totally subversive of the whole letter and spirit of the ordination service; of the great sixth article; and of the church of England itself as a PROTESTANT ESTABLISHMENT. For no protestant establishment can subsist on any other base than this, that the SCRIPTURES ARE THE ONLY RULE OF FAITH. If the statute of Elizabeth be maintained, we do not hesitate to affirm that the church of England is not a protestant but a popish church; but with this remarkable difference, that the church of England acknowledges THIRTY-NINE INFALLIBLES, while the church of Rome is contented with ONLY ONE.

If the church of England be convinced that her tenets are founded in the scriptures, why will she not permit them to be examined by the scriptures? Why does she persecute those, who found their opinions only on the scriptures? Does she not recollect that 'he, *who doeth evil, hateth the light, neither cometh to the light?* Is the church of England afraid of having the light of scripture reflected on her liturgy and her articles? Is she secretly conscious that her tenets are unsound, that her doctrine is mingled

with fables, and that polytheism is worshipped within her walls? The true answers to these questions will readily suggest themselves to those, who reflect that the church of England separated from the church of Rome because that church set the traditions of men above the authority of the scriptures, and that this very church, which usurps the name of protestant, now denies to the scriptures that very supremacy in matters of faith which she claimed, and for which her advocates both wrote, and bled, in her contests with the church of Rome. Let us hear the language of the immortal Wicliffe, who lived only in the uncertain dawn of the reformation, when the darkness of ages was but just beginning to shew a faint streak of intellectual light. He affirmed,

'That the new testament is of full authority and open to understanding of simple men as to the points that ben (be) most needful to salvation; that the text of holy writ ben words of everlasting life, and that he that keepeth meekness and charity hath the true understanding and perfection of all holy writ; that it seemeth open heresy to say that the gospel with his truth and freedom sufficeth not to salvation of christian men without keeping of ceremonies and statutes of sinful men and unkuning (ignorant) that ben made in the time of Satan and of Anti-Christ. That men ought to desire only the truth and freedom of the holy gospel, and to accept man's law and ordinances only in as much as they ben grounded in holy scripture, either (or) good reason and common profit of all christian people. That if any man in earth, either (or) angel in heaven tethith (teacheth) us the contrary of holy writ or any thing against reason and charity, we should flee from him in that as fro the foul fiend of hell; and hold us steadfastly to life and death, the truth and freedom of the holy gospel of Jesus Christ; and take us mekely men's sayings, and lawes, only in as much as they accorden with holy writ and good consciences, and no farther, for life neither for death.' Lewis's Life of Wickliffe, p. 72,3.

This is the language of one of the first founders of the reformation; and it breathes those sentiments of religious liberty, which, if they had inspired the bosom of the bishop of London he could never have passed the cruel sentence of deprivation on Mr. Stone.

Dr. Lawrence endeavoured to impress on the audience, at the trial of Mr. Stone, that this was not an ecclesiastical prosecution; that it was not instigated by ecclesiastics; and that no ecclesiastic was a party in the disgraceful transaction. If a certain prelate took no interest in this unchristian prosecution, we beg leave to ask him whether he did not

personally desire, nay urge Dr. Breedon to give evidence against Mr. Stone? Mr. Stone had accidentally communicated to Dr. B. a copy of his sermon, which he happened to have in his pocket, at the society of antiquaries. Dr. B. as we have been told, mentioned the circumstance to the bishop; and, if we are not grossly misinformed, the bishop, after inveighing against the subject of the sermon, strenuously enjoined Dr. B. to make this deposition against his old acquaintance, Mr. Stone. Nothing else can excuse Dr. B. for the deposition which he made; but if Dr. B. be excused, we hardly see how, with all our willingness, we can frame any apology for the bishop of London. But if the bishop did really and truly not take any part in promoting the persecution,—whence did it happen that, before he knew whether Mr. Stone would, or would not, revoke the doctrine which he had preached, he went to Doctor's Commons in order to deprive him of his benefice? For Sir Wm. Scott had no sooner refused to admit the apology of Mr. Stone, than the bishop who must have been waiting in one of the adjoining buildings, was produced to read the sentence of deprivation. We ask with all humility and candour, was this decent? Was it becoming the dignity of the bishop, or the gravity of the occasion? When Sir Wm. Scott found that Mr. Stone, like an honest man, would not consent to make any recantation, *which was contrary to his conscience*, would there not have been less *appearance* of vengeance and precipitation if the whole proceedings of that day had been laid before the bishop, and he had taken time to reconsider them before he determined to pass a sentence which was to deprive an old man of his subsistence and seven young children of bread? It appears to us, and we say it without any ill-will to any of the parties, that this mode of proceeding would have best accorded with the solemnity of the occasion, and with the mercy of the judge.

As Bishop Porteus and Mr. Stone are both old men, and, as Mr. Stone impressively said, both with one foot in the grave, the time cannot be long ere both will have to appear before that tribunal, from which there is no appeal! We will therefore suggest to the bishop whether it would not have been more consistent with that spirit of charity which is the bond of perfectness, and which must be the condition of his own acceptance with the Deity, not to have crushed Mr. Stone by the force of an antiquated statute, which is contrary to the commands of Christ and to the basis of a PROTESTANT establishment? On the 20th of May, when Mr. Stone was called upon to revoke his supposed errors,

he declared that, when he preached the sermon in question he thought that he was strictly doing his duty according to his ordination engagements; that he was not aware he was offending against an act of parliament; and that he would not repeat the same offence. It cannot be supposed that Mr. Stone should renounce those tenets as false which the theological research of forty years had taught him to be true. This it was neither liberal to ask, nor reasonable to expect; but as Mr. Stone had not by any means *wilfully* contravened the letter of the statute, and as he did promise not to repeat the *offence* (if so it may be called), we think that this acknowledgment might at least, have mitigated the rigor of the sentence; and that the bishop might have been so far influenced by that spirit of loving-kindness which is so forcibly inculcated by his master CHRIST, as not to deprive a brother-clergyman of all that was left him for the support of his family and the comfort of his age.

But perhaps the reverend prelate or some of his advocates will allege that his lordship was *compelled by the statute* to punish the imagined heresy of Mr. Stone by the deprivation of his preferment. To this we will reply, that the statute itself very wisely and very humanely left the sentence of deprivation to the *free election of the bishop. By the express permission of the statute, it was entirely optional* with the right reverend prelate to pass or not to pass the sentence of deprivation, to leave Mr. Stone in possession of his rectory, or to let him languish in indigence during the remainder of his days, as his mercy or his severity might incline. Is the faith of the reader staggered by this assertion? Then we will produce the express words of the statute itself; and those words shall be left to settle the question between us and the bishop, and between the bishop and the public. The words of the statute are as follow:

'And that if any person ecclesiastical, or which shall have ecclesiastical livings, shall advisedly maintain or affirm any doctrine directly contrary or repugnant to any of the said articles, and being convented before the bishop of the diocess, or the ordinary, or before the queen's highness' commissioners in causes ecclesiastical shall persist therein, or not revoke his errour, or after such revocation eftsoons affirm such untrue doctrine, such maintaining or affirming, and persisting, or such eftsoons affirming shall be just cause to deprive such person of his ecclesiastical promotions. AND IT SHALL BE LAWFUL TO THE BISHOP OF THE DIOCESE, or to the ordinary, or the said commissioners to deprive such persons so persisting, or lawfully convicted of such eftsoons affirming, and up-

on such sentence or deprivation pronounced, he shall be indeed deprived.'

The manner in which this clause in the statute is worded deserves particular attention; because it does not say like other acts of parliament, that if a certain offence be committed, a certain definite penalty *shall be* inflicted, but only that *it shall be lawful* to inflict it. The punishment is not authoritatively *commanded* but legally *permitted.* The law itself leaves a *discretionary power in the bishop* either to pass or not to pass the sentence of deprivation; even after the conviction of the individual. It says that the maintaining of any doctrine contrary to the articles *shall be just cause* to deprive, &c. and that *it shall be lawful to the bishop* to put the sentence in execution. Who will now say that this was not an ecclesiastical prosecution? The law by no means *compelled* the bishop to pass the sentence of deprivation; but left it to his choice to do it or to leave it undone; and hence the learned prelate had an opportunity, (which, for his own sake as well as for that of Mr. Stone we wish that he had embraced) of evincing his clemency and moderation. But we remark with great sincerity of grief that this trial has evinced no striking proof of those heavenly virtues. If the statute had said that, on the offence of gainsaying the articles being proved, the party offending *shall, ipso facto* be deprived of his preferment, no ground of complaint could have been alleged against the diocesan of Mr. Stone; but when the law only says that such an offence *shall be just cause to deprive* and that *it shall be lawful to the bishop* to deprive him, the case assumes a very different complexion; and our indignant feelings are roused because the utmost rigor was practised where the highest forbearance was expected. This was a case in which the utmost lenity might have been exhibited with no common advantages both to the character of the prosecutors and to the good of the accused; and in which the mildness of reproof would have been much more efficacious than the terrors of coercion. Though the bishop may slight our injunctions on this occasion, yet we trust that he will lend a favourable ear to those of St. Paul, which are more particularly addressed to the bishops, or overseers of the church. 'The servant of the Lord must not contend; but must be gentle to all men, *apt to teach, forbearing,* WITH MEEKNESS INSTRUCTING THOSE THAT OPPOSE THEMSELVES.' 2 Tim. ii. 24, 25. Archbishop Newcome's translation.

Instead of proceeding immediately to the most rigorous

extremities against Mr. Stone, would it not have been more becoming in the bishop of London, more consistent with the spirit of universal charity which the soul of a christian ought to breathe and his life to exemplify, to have endeavoured in a friendly conference to refute his errors, if errors they be, and to bring him to a conviction of the truth? Mr. Stone would have listened with complacency and respect to any rational orscriptural arguments which the bishop could have produced. False judgments, if Mr. Stone's be false, would have been best corrected by the force of reason, and the persuasives of charity. The bishop is as much bound by his episcopal, as Mr. Stone by his priestly, engagement '*to banish and drive away all erroneous and strange doctrines, contrary to God's word;*' but neither the bishop nor Mr. Stone can consistently with the spirit of christianity do this with any other weapon than the force of SCRIPTURAL AUTHORITY.

The 122d canon says that no sentence of deprivation shall be passed on a minister of the establishment except by the bishop *in person*; '*per quamlibet personam præterquam per episcopum.* Now, if the bishop *must attend in person* at the act of deprivation, ought he not to have been *present in person at the trial?* Without being *present* at the trial the bishop certainly could not *hear* Mr. Stone's defence; and without having heard his defence, was he competent, as a judge, to pass sentence of deprivation? This is an important question; and should the house of commons, or any superior tribunal answer it in the negative, the whole proceedings must be regarded as *informal* at the least, without employing any harsher term. It may be said that Sir Wm. Scott, or the procurator general, or the counsel for the prosecution, reported to the bishop the substance of the defence which Mr. Stone delivered. This may all be true and the report may have been impartial and correct; but we ask, would the bishop himself, or any other man, think it fair or just that sentence should be passed on him by a judge who was not *present* at his trial, who had not *heard* his defence, and had no knowledge of the proceedings except from circuitous information? We hope that some patriotic member of parliament will cause this question to be agitated in that house; for it appears to be intimately connected not only with the vital principles of religious, but of civil, liberty. The living of every clergyman is a *freehold*; and is it not contrary to *magna charta*, to *the petition of right*, to *the bill of rights*, and to all the great bases of English liberty, that *any subject should be deprived of his*

freehold without the legal judgment of his peers. In the twentieth chapter of Magna Charta, which Blackstone calls the foundation of the liberty of Englishmen, we read the following memorable words: 'nullus liber homo *disseisiatur de libero tenemento suo* NISI PER LEGALE JUDICIUM PARIUM SUORUM.' By the statute called *confirmatio cartarum*, 25 Edw. 1. Blackstone says that '*all judgments contrary to it* (magna charta) *are declared void.*' This question therefore becomes very important in a constitutional point of view.

In the present prosecution of Mr. Stone, a right is affected by the church to interfere in controversies of faith, which the church itself disclaims; and which, agreeably to her own legal establishment, she cannot exercise. For in the twentieth article of the church, as that article was ratified by act of parliament in 1571, it is expressly said that

'*It is not* LAWFUL for *the church to ordain any thing contrary to God's word written, neither may it so expound one place of scripture that it be repugnant to another. Wherefore, although the church be a witness and keeper of holy writ, yet* AS IT OUGHT NOT TO DECREE ANY THING AGAINST THE SAME; SO BESIDE THE SAME IT OUGHT NOT TO ENFORCE ANY THING TO BE BELIEVED FOR NECESSITY OF SALVATION.'

In the common prayer books, and indeed in all the copies of the articles which are now in use, the twentieth article is printed with the following spurious and contradictory clause:

'*The church hath power to decree rites or ceremonies, and authority in controversies of faith.*'

The good sense of the reader will convince him that this clause is contradictory; it is our business to shew that it is spurious; or that it never constituted any part of those articles, which were established by act of parliament. In the articles which were published by king Edward the sixth, this article concerning 'the authority of the church' was printed without the preceding clause; the clause was not added by the convocation which revised the articles in 1562; nor by that which met in 1571. The articles which were subscribed by the convocation in 1562 without the clause were sanctioned by act of parliament in 1571 without the clause. And as it is only by virtue of the act of 1571 that any *legal authority* is vested in the articles, the clause, *which asserts the authority of the church in controversies of*

faith, not having been ratified by law, cannot have the force of law. The original MS. of the articles, with the subscriptions of the archbishops and bishops of both provinces, and the clergy of the lower house of convocation *does not contain the clause*, as may be seen by inspecting the document itself in the library of Bennet college, Cambridge. Several thousand copies of the articles were published both in Latin and English in 1571, which do not contain the clause; and no Latin edition of the articles which does contain the clause can be produced of an earlier date than 1612, or more than forty years after the articles were ratified by act of parliament.* The clause, therefore, itself is a *palpable forgery*; which was foisted by stealth into the articles by some high church zealots in order to serve the purposes of ecclesiastical domination. But if the *genuine* twentieth article of the church of England disclaim all authority in matters of faith beyond the authority of the scriptures, on what ground can she vindicate her present unjust, uncharitable, and unscriptural proceedings against Mr. Stone?

If the judgment, which has been passed upon Mr. Stone, *be not reversed*, the consequences will indeed be much more unfavourable to the best interests of the establishment than the most unbounded circulation of Mr. Stone's sermon ever could have been. The clergy, who, in the ignorance of their zeal, have lent their aid to this prosecution, will find that they have been sanctioning a law against themselves. For there are not ten clergymen out of a hundred, who never preach any doctrine repugnant to any of the articles; and if it be left to the *discretion* of the bishop to deprive every offender of his living, the authority of a Turkish bashaw can hardly be more absolute than that of an English bishop. We know that even the breasts of bishops are not impervious to the feelings of religious, of political, or even personal hostility; and though we trust that they will not often kindle into a flame, yet it cannot be expected that they should be always quiescent. Where so much is left to the *discretion* of individuals, the baser passions will sometimes interpose to give a false bias to the determination even of the upright and the wise. But what consequences can be expected from the foolish and corrupt? from the prejudiced bigot, the servile courtier, or the time-serving

*Sparrow in his 'Collection of Articles, &c. of the Church of England,' has had the audacity to insert in it a pretended copy which he gives of those of 1562. Burnet has done the same.

politician? After this decision, the personal, the political, or the religious enemies of any clergyman whose instructions are supposed to deviate even from the most absurd of the articles, may station informers in his church who may take down some obnoxious tenet which falls from his mouth, and cause a prosecution to be commenced against him in the ecclesiastical court, by which he may be deprived of his whole subsistence by the arbitrary fiat of an individual. These may be extreme cases; but in arguing against such unconstitutional stretches of power, extreme cases must be put in order to shew not only the probable but the possible abuse. Civil and religious liberty must go hand in hand; they cannot be disjoined. If the clergy of England be made slaves the people will not long be free.

The issue of the present trial will constitute the triumph of the methodists over all the honest and rational ministers of the establishment. The *evangelical* clergy whenever they are attacked either by scripture or by argument, always take refuge behind the strong hold of the articles. Here they entrench themselves behind thirty-nine absursidities, not one of which is to be touched by the assailant without the cry of sacrilege and profanation. And if this cry, as in the case of Mr. Stone, is to be followed by a deprivation of all the comforts of life, what man is there with sufficient intrepidity to attack the superstition of this SAVAGE SECT? For the tenets of that sect, however opposite they may be to the scriptures, are congenial with the articles. By the prosecution and deprivation of Mr. Stone, therefore, the bishop of London has not only receded from that practice of christian liberty which has been tacitly permitted in the church for the last one hundred and fifty years, but the precedent, which this trial will establish, will in fact cause not only the christian liberty of the clergy but even all the *moral uses* of the establishment to be sacrificed to the invidious contrivance of the most flagitious and intolerant faction that ever prevailed in any state. On the last day of the trial, Dr. Lawrence said, according to the account of his speech in the British Press for May 21st, 1808;—'Should he' (Mr. Stone) 'repeat his offence, the law sentenced him to three years confinement in any gaol his majesty should appoint, without the benefit of bail or mainprize.' We call the attention of the clergy, of the legislature, and indeed of the country at large to the tremendous intimations of inquisitorial persecution which this sentence (if it were delivered and we have never seen it

contradicted) must have been intended to convey. Yet this is the Dr. Lawrence who said that this was not an ecclesiastical prosecution; that it was not a prosecution which concerned the truth or falsehood of particular doctrines, but only the violation of the statute; and that though Mr. Stone must conform to that law while in the church yet that out of the church he was at liberty to defend his own theological opinions. Yet at the moment Mr. Stone is about to be deprived of his living and to be driven from the pale of the church, this consistent accuser tells him, that if he continue, according to his conscience, to defend the same tenets, or, in the Doctor's own language to '*repeat his offence*,' he is to suffer *an imprisonment for not less than three years*, as if he had been guilty of some atrocious crime. This trial, therefore, must be regarded by all the friends of religious liberty as the commencement of a proscription of certain scripturalopinions,and as tending to revive the days of Popish bigotry and intolerance. On this occasion we feel it a duty paramount to every other to sound the alarm to the whole body of Unitarian christians, WHO WORSHIP, AS CHRIST HIMSELF DID, ONE ONLY GOD. If Dr. Lawrence meant any thing by the words quoted above, what could he mean but that government intended to put in force the statute of the 9th and 10th of William III. c. 32? by which it is enacted that, if any person educated in the christian religion, or professing the same, shall by *writing, printing, teaching, or advised speaking, deny any of the persons in the holy trinity to be God*, he shall, upon the first offence, be rendered incapable to hold any office or place of trust; and for the second, be rendered incapable of bringingany action, being guardian, executor, legatee or purchaser of lands, and *shall suffer three years imprisonment without bail*. Such is the merciful law with the infliction of which Mr. Stone has been menaced; and let it be remembered that this menace will apply to all the noblemen and gentlemen who worship the Father of mercies, the God of Christ and of all mankind, in Essex-street chapel, as well as to Mr. Stone. Each of these persons, and indeed every Unitarian christian in the united empire, does either by *writing, printing, teaching, or advised speaking, deny two of the persons* in what is called *the holy trinity* to be God. For this denial they are still liable, in this enlightened period and in this favoured asylum of civil liberty, to be deprived of all the benefits of law; of all the enjoyments of civilized society; and of every thing that can render life dear. And yet while the upright and the

wise body of UNITARIAN and RATIONAL christians, who worship God in no other way than Christ himself did, and all whose tenets are favourable to the purest morality, are thus placed by a law which has never been repealed, under the axe of the most unqualified proscription,—the whining, the canting and hypocritical horde of methodists, whose tenets pull up all morality by the roots, are to be glutted with the loaves and fishes both of church and state, and to bask in the sun-shine even of episcopal approbation !!!

In the present article we have endeavoured to shew that the spirit and the usage that the most exalted theory and the most approved practice of the establishment are directly opposite to that exercise of ecclesiastical intolerance to which recourse has been had in the case of Mr. Stone:—that the opinions of the great majority of the clergy are and have long been at variance with the liturgy and the articles, that the best and the wisest among the ministers of the church, since the days of archbishop Laud, have both from the pulpit and the press maintained tenets, which are directly opposite to some of the articles, without this practice having been made the ground of any persecution like the present; that the exercise of the most perfect liberty in the interpretation of the scriptures is not only expressly sanctioned but authoritatively enforced in the whole of *the ordination service*;—that, by the decision in this case, that honour is claimed for the articles which is due only to the scriptures; that the *divine* authority of the New Testament is placed below the *human* authority of the articles: that the bishop of London passed sentence of deprivation on Mr. Stone without having been personally present at the trial, and without having heard at least from the mouth of Mr. Stone either his defence or his apology; that due time was hardly taken to consider whether the apology which Mr. Stone offered ought to have been accepted; that the bishop was not *compelled* by the statute to proceed to such an extremity of punishment against his fellow christian and his brother clergyman; that the statute did not command the bishop as the absolute fiat of unconditional law, but only *permitted* him, without breach of law, to deprive Mr. Stone of all his ecclesiastical emoluments; that such permission, being contrary to the GREAT CHARTER of English liberty, it is at least doubtful, whether it can be *constitutionally* exercised; that the living of a clergyman is a freehold, of which according to the civil and political law of the land, he cannot be deprived without *the judgment of his peers*; that, on this ground, if on no other, it belongs, to the constitutional guardians

of the liberties of the subject to take the proceedings of Mr. Stone under their special cognizance; that the precedent, which will be established by his trial, if not set aside, must be subversive of that religious liberty which is the indefeasible right of the clergy, not only as members of a protestant establishment, but as the servants of Christ, who, in points of religious belief, is the only master whom they can conscientiously acknowledge upon earth; that from what dropped from Dr. Lawrence during the proceedings, it appears to be the intention of the authors of this prosecution to put in force the act of the ninth and tenth of William III. which inflicts the most barbarous punishment on those who deny any one of the supposed persons in the Trinity; that hence all rational believers in the one God and Father of Christ have serious ground for anxious alarm; and that it is absolutely necessary for parliament to interfere, and to adopt such measures on the occasion as may appear to them best to promote the moral interests of the establishment, to secure the christian liberty of the clergy and the freedom of religious opinion throughout the united empire. In what we have stated on this subject we have discharged an important duty; and we trust that we have deserved well of all denominations of christians who are the friends of charity and peace, and who worship THE FATHER of mercies and the God of all comfort in spirit and in truth.

Since writing the above, we have been informed that a subscription has been opened for Mr. Stone. To this we trust that the friends of religious liberty, of scriptural truth and, above all, of christian charity will contribute their generous donations. Subscriptions will be received by Browne, Cobb, and Co. Bankers, 66, Lombard street.

ART. VII.—*A few Observations on the present State of the Nation; in a Letter to his Grace the Duke of Bedford. By the Rev. F. Randolph, D. D.* 8vo. *pp.* 99. Wilkie and Robinson, 1808.

AMONGST all the calamities, with which the country is at present surrounded, we are willing to believe that some circumstances are to be discovered, from which the best materials for hope and consolation may be fairly drawn; and particularly that the public mind is undergoing a very wholesome change in regard to some of the leading points

in our political relations. At no period do we remember to have noticed so many valuable pamphlets by men of sound understandings and considerable attainments, which, without party views, or selfish interests, have recommended to the country that firm, moderate, and sensible line of conduct, which, if sooner adopted, might have prevented all the evils we feel, and to which we must ultimately resort for redemption from them. Dr. Randolph has ranked himself in this useful and honourable class of writers, by his good sense, his liberality, and his strong conviction of the indispensible union between the general principles of morality, and the political duties of nations.

From the failure of all our schemes, and the dreadful increase of the mischiefs they were designed to correct, the author thinks it reasonable that we should enter on a complete revision of plans and motives, with a fixed resolution of amendment in all that may be found erroneous. And though we are not prepared to go along with him, in maintaining that the present war is peculiarly marked with the judgments or the indignation of heaven, yet to those, who are fond of viewing things in this light, while they make a constant exception in their own favour, the following pointed remarks are fit subjects for very serious consideration;

'The man of serious thought,' says the Doctor, 'will not dare to suppose, that upon a moral and religious comparison, our foundation of trust is stronger than that of many who have perished. He will not venture to pronounce, in the name of his country, *I am holier than thou*; or that we ourselves might not have as justly shared a portion of their sad inheritance. But I forbear speaking on this high theme, too sacred for any place but that in which we are now once more called upon to deprecate the just anger of God against his violated laws. I mean only to urge, that if *war be necessary;* if neither *liberty, laws,* nor *religion, can* be preserved without it; if the vanity of our own counsels *put us not to shame;* if we feel that it would be impossible or unsafe to follow the advice which God gave to his people, under circumstances very similar to ours; '*in returning and rest shall ye be saved, in quietness and in confidence shall be your strength;*' then we must await the decision of arms; but the severity of the decree which imposes this duty upon us demands every thing in unison with it; a christian, as well as a warlike spirit; a moral as well as a martial grandeur; an order of sentiments congenial with the terrific character the war has assumed.'

He forcibly contrasts our high toned declarations of war with the mean collusions practised to evade the taxes by

which alone it can be waged, and still more feelingly denounces the inconsistency of our professed regard for civilization and public morals, with the unprincipled outrage that has degraded us below the avowed profligacy of our barefaced enemy.

On this subject, we are happy to find that the moral sense of the people has almost universally disclaimed the violence of the government, and that the affecting appeal of the crown prince to the minds of Englishmen has received the answer it deserved. 'It is a deed, (he said in his declaration) which sullies the reign of a virtuous monarch, and which every generous and feeling mind, even in England, must condemn.' It is melancholy that the national character should suffer for an act so incapable of being defended on any grounds of justice or policy, that we can only regard it as a party manœuvre. After all the clamors against the late ministers for want of activity, it was thought that some strong measure was necessary to dazzle the public mind; and the expedient that was hit upon could not possibly fail of success, whenever the moral objections to it were removed. The same selfish faction, which could purchase power, at the hazard of involving the country in the bitterest religious dissensions, would not hesitate to preserve it, with the certain loss of the principle and honor of the country.

Dr. Randolph freely declares his opinion that peace, if attainable, is a most desirable object, and after observing that 'it has been the misfortune of this war to bring partial good out of general evil,' exposes the mischievous fallacy, that war is essential to our prosperity. He then combats the notion of our being independent of commerce, with much good sense, but perhaps in a stile somewhat too declamatory for the simple details of political economy. It is unnecessary to enter into this part of the work, because the answers to Mr. Spence have all proceeded on grounds nearly similar. With regard to the author's proposal for increasing the property tax to a fifth, for the purpose of immediately paying off a large portion of our national debt, we acknowledge that he appears to calculate more on the patriotism of our countrymen, than facts, or even his own observations, will be found to warrant. But the pamphlet on the whole is extremely creditable to the writer, and proves that his general views unite the good sense of an enlightened politician, and the benevolence of a christian divine.

ART. VII.—*The Abyssinian Reformer, or the Bible and Sabre, a Novel. By Charles Lucas, M. A. Author of the Infernal Quixote, &c. &c.* 12mo. 3 *vols.* Richards, Cornhill. 1808.

KAROLE REUSHO, the hero of the present interesting performance, was made governor of Maitsha, in Abyssinia, for some service which he had rendered to the king of Gondar in crushing the rebellion of Kefla Boro. Karole Reusho, whose education had been conducted under the auspices of Abba Moreta,' prior of the monastery of St. John apostle and evangelist adjoining the sacred mountain,' had no sooner entered on his government than he commenced reformer; and among other innovations, endeavoured to abolish the practice of eating raw meat, or rather flesh cut from the living animal. This, with the fate common to the attempts of wise and virtuous reformation, excited general dissatisfaction. Wodriska, a real enemy, but a pretended friend, whose life Reusho had saved in the conflict with Kefla Boro, had secretly calumniated all his proceedings at the court of Gondar, and had prevailed on the king to bestow on him the government of Maitsha in lieu of Reusho whom he was ordered to depose and to destroy. He was proceeding to execute his purpose when a slave named Rahad, made Reusho acquainted with his intentions. The unfortunate reformer has just time to fly, attended by the faithful Rahad, and closely pursued by the treacherous Wodriska. He kills the latter in single combat with the sword which he had taken from Kefla Boro; and on this trusty weapon one of the principal events in our hero's life is made to hinge. In crossing the desert, Reusho and honest Rahab are made prisoners by some wandering Arabs, who sold them as slaves to Mohammed Ali Bey. The bey had no sooner become acquainted with his history than he made both Reusho and his servant a present of their liberty. In a battle which the Mameloucs afterwards fought with the French near the pyramids, Reusho is wounded and carried prisoner to Cairo. He is treated with great humanity and attention by the enemy. His friend and protector Ali Bey, whose life he had saved in the battle, in vain used every means to obtain his liberty.

In their way to Egypt the French had captured a Portuguese vessel, with an English merchant, his wife and daughter on board. They were carried to Cairo, where the daugh-

ter was harassed by the importunate attention of the French officers. On a particular occasion the gallantry of one of the generals had so much alarmed the fair captive, that her screams brought the Abyssinian, who was placed in an adjoining apartment, to the spot. Reusho was ordered by the chief to withdraw, but his naked sword was the only answer to the threat. He was, however, forced back into his room which he was ordered not to quit on pain of death. The Abyssinian was not destitute of sensibility, which was powerfully excited by the interesting female he had seen, and whom he had with so much intrepidity attempted to serve. He seems, indeed, to fall in love at first sight, and the lady herself, as appears in the sequel, was far from having been unmoved by the attractive figure and heroic demeanour of the swarthy prince. Reusho could not erase the idea of the lovely stranger from his recollection. His close confinement by preventing the dispersion of his thoughts tended to strengthen the impression. The first sensation of preference soon swelled into a passion of exclusive love. His letters to Ali Bey are a warm description of what was passing in his heart. Some tempting offers were made to Reusho to induce him to cooperate with the French; but he refused, because, '*he did not like the cause.*' The general at last determined to send him a prisoner to France, but he previously gave him his sword and his former freedom of parole. Previous to his departure he is furnished by the sedulous Rahad in conjunction with two English sailors, who make an aperture through the roof of his apartment, with an opportunity of escape; of which however he refuses to profit because 'he had given his promise to the general.' Before he leaves Cairo he receives a letter from the lovely stranger, whom he had endeavoured to rescue from the insulting freedoms of the French general. This letter was signed Anna Mellison: and proved as refreshing to his mental uneasiness as water to his physical thirst while he was crossing the desert from Cairo to Alexandria. At Alexandria a Jew-merchant in vain offered to purchase the sword which Reusho had taken from Keflo Boro for two hundred ounces of gold or any price which he might think proper to name. In case Reusho should ever change his mind, the Jew gave him a card to take to the principal person of his tribe in whatever part of the world he might be, who would direct him to some one that would give him his own price for the weapon. In his way from Alexandria to France Reusho is taken by an English ship of war. In

England his story is heard with interest; he is hospitably entertained, gains admission into families of distinction; and receives a regular allowance from the government. Reusho writes constantly to his friend Mohammed Ali Bey to give him an account of what he has seen and heard in England. Some of these letters are full of judicious observations on present modes and recent occurrences. After he has been some time in England, Reusho accidentally meets, at the exhibition, with his Egyptian acquaintance Anna Mellison. She recognizes our hero and is greatly agitated at the interview. Miss Mellison's father receives Reusho with great cordiality, and informs him that the honest Rahad had been the means of effecting their escape from the vile durance of Cairo. Reusho finds Mr. Mellison involved in great pecuniary difficulties. He had a debt of six thousand pounds to discharge in a short time; a note for twelve hundred of which was immediately due. This was in the hand of an amorous old banker Sir James Stockport, who had long cast an anxious look on the elegant form of Miss Mellison, and would readily have cancelled the whole debt in order to obtain possession of so beautiful a prize. But the father would not consent to so base a sacrifice of his child. When Reusho called one morning at Mr. Mellison's he found the bailiffs in his house. Sir James had procured his arrest for one thousand two hundred pounds. Reusho instantly makes every effort to raise the money. He takes his sword to a pawnbroker who proves to be a very honest man; the hilt is examined and found to contain jewels of inestimable value. Mr. Mellison is set at liberty; the twelve hundred pounds are paid; and a large sum is lent him by Reusho to remove all other incumbrances; till his affairs which had been greatly disordered by the speculations of a partner in the East, could be finally arranged. Mr. Mellison receives an anonymous letter informing him that a captain Bourdeville, a French officer on his parole, who makes a conspicuous figure in the present performance, intended in the evening to carry off his daughter, whom he had known in Egypt and whom he had persecuted by his addresses in England. Reusho, whose jealousy had been in some degree excited by Bourdeville, resolves to be in the way at the time when this adventurous project was to be put in execution, determined to prevent it if it turned out that the lady herself had no part in the contrivance. In the dusk of the evening Bourdeville approached Mr. Mellison's house with a carriage and four horses. A female, who

was an acquaintance of the family, and who was Bourdeville's agent in the plot, was sent to the door in order to speak to Miss Mellison. That lady no sooner appeared than she was pulled into the road; and at the same time Bourdeville and his attendant proceeded to force her into the carriage. Her screams convinced our hero that her resistance was not feigned; he cut the traces, and when the horses, which were ordered to proceed, set off, the carriage was soon left motionless behind. The assailants fled, and Reusho bore Miss Mellison into the house. This event, which convinced our hero of Miss Mellison's sincerity, only increased his love. After this, Reusho is challenged by his irritated antagonist Bourdeville. The parties fight with swords, Reusho was slightly wounded in three places, but he succeeded at last in cutting off his adversary's right arm; though his generosity spared his life. In the fever, which was the consequence of this encounter, Reusho is visited by Mr. Mellison and his daughter. In this crisis of his fate he is convinced of the reciprocal attachment of Miss Mellison. His friend Mohammed Ali Bey with his wife Fatima and family, visit England after the peace. Ali turns Christian, settles in England, changes the name of Mohammed into Matthew; and is created a baronet under the name of Sir Matthew Alibey. Reusho marries Miss Mellison; and, as is usually the case in these fictitious representations of life, before the curtain is let down and the author puts a 'finis' to his toils, all the parties seem consigned to the fruition of unclouded bliss. This is a brief outline of the principal story, without including the extraneous and subordinate details. Some of these are interesting and others might have been omitted without any disadvantage to the work. It is the common-place expansion of a novel which principally weakens the effect. Some of the characters are imagined with skill and supported with consistency. Among these we may reckon that of Captain Bourdeville, a vain, boasting, and flippant Frenchman; a heterogeneous but very common mixture of scepticism and credulity; a professed contemner of revelation, and yet a devout believer in astrologers and fortune-tellers. After having laughed at religion all his former life he resolves after the loss of his arm to become priest on his return to France, and makes no doubt of obtaining a bishopric, in order to console him for his disbelief of christianity, As a prelude to his *pious* design Bourdeville resolved to set about reading the bible; and he began with the book of revelations; 'for that,' said he, 'being

the most difficult, if I understand I shall know all the rest!' The marchioness de Vaurecour is a lively French emigree with all the characteristic frivolity, attractive gaiety, sparkling wit, and lust of dissipation which are so often the properties of the females in France. Bourdeville who had been carrying on an intrigue with this lady, writes to her several very sprightly and amusing letters from Egypt; and, when he comes to England, introduces Reusho to her acquaintance. The marchioness is deeply impressed by the figure, sense, and accomplishments of the young Abyssinian; and lays close siege to his heart. But the place was already occupied by the fidelity of love; and even the charms of the marchioness could not make a breach in the walls or tempt the garrison to betray their trust. The marquis is very well pleased with the gallantries of his wife and, like many other Frenchmen on similar occasions, seems to pride himself on the homage which she receives and the admiration which she excites. In the course of the work the marquis sickens and dies; but during his illness he is attended by his frail rib with an assiduity and tenderness which shew that depravity had yet left untouched the fibres of her heart. After her husband's death and seeing the affections of Reusho immoveably fixed, she is induced to marry a lord Raffan, and, to all appearance, becomes an improved and altered character. Honest Rahab, whose timely information had preserved Reusho from the treacherous attack of Wodriska, after various vicissitudes marries Mary, a female domestic of the Mellisons; and Mr. Mellison and Reusho make an ample provision for all his wants. The hero of the piece presents a very amiable character; he is modest, courageous, generous, and upright. We were much pleased with the sagacious, benign, and enlightened spirit which his letters breathe on politics and religion. The observations evince no small share of reflection and discrimination in the writer. The preface is the worst part of the work. It contains many marks of petulance and irritation; and is besides a very inaccurate and inelegant composition.

ART. IX.—*The ancient and modern History of Nice; comprehending an Account of the Foundation of Marseilles: to which are prefixed descriptive Observations on the Nature, Produce, and Climate of the Territory of the former City and its adjoining Towns: with an Introduction, containing Hints of Advice to Invalids, who, with the Hope of arresting the Progress of Disease, seek the renovating Influence of these salubrious Climes. By J. B. Davies, M. D. one of the British Captives from Verdun, Author of Project de Reglement concernant les Decès, and Member of several Medical Societies.* 8vo. 10s. 6d. Tipper and Richards. 1807.

WHENEVER a physician travels into foreign parts and publishes an account of his travels, there is a presumption in favour of his book.

Physicians are frequently well-educated, studious men, and their knowledge is of that sort which is well calculated for general observation and consequently for general amusement. A certain portion of chemistry belongs to their profession, and this may be brought forward upon many occasions. A little mineralogy and a little botany mix up suitably with other matters, and a discussion on the atmosphere and the rise and fall of the barometer and thermometer, serves to display a *philosophical* cast of mind! Whether those qualities rendered the works of Dr. Moore so agreeable and instructive we do not say, being satisfied with expressing a wish that other travellers were as well qualified to appear before the public. Neither shall we accuse Dr. Davies of deficiency, nor compliment him on his exuberance in these particulars, since he has assumed to himself the higher name and characters of an historian. We look therefore for a prouder port, and a more measured step.

Our author informs us that he was at Nice in 1802, and that he was peculiarly anxious to make enquiries into every thing which related to the advantages and disadvantages of the place as a residence for the sick who migrated there from his native country. The rules he prescribes, may one day we hope be serviceable to those who shall be afflicted with pulmonary complaints, but that day is, in our opinion, unfortunately too distant to induce us to enter into any details upon this subject. Whenever that much to-be-desired period shall arrive, Dr. D. and his meteorological table may be consulted for the moderate fee of half a guinea.

Nice, its environs and its climate, are unquestionably very interesting, and we were pleased with some part of the de-

scription which is here given of them. Yet we could not but sigh for nature and simplicity. Dr. D. never descends to the level of ordinary language. He always marches in a sort of poetic prose in these 'Hints of Advice to Invalids, who, with the Hope of arresting the Progress of Disease, seek the renovating influence of these salubrious Climes.' (Preface, page 10.)

With respect to 'The ancient and modern History of Nice, and the Account of the Foundation of Marseilles' we must candidly confess that we were a little drowsy before we reached the end of the section in which they are considered. We would therefore hint that we may have passed over some of the excellencies and beauties which a more alert reader might discover. Still, however, we were wakeful enough to assure ourselves that had the historian given us a pamphlet containing at most a sixth part of this book, he would have spared many a trite remark and much of uninteresting history. He might then have hoped to make us more vigilant, and his readers more benignant. But that the writer may not deem us envious and malignant critics, we subjoin an 'elegant extract' or two as specimens of his taste and fancy.

'O Zimmerman, who was ever here and felt the delight of a tranquil evening, without calling you to recollection? The mind revolves, the imagination warms at thy sublime cogitations; yet flighty fancy subsides into a well arranged collection of thoughts, and under thy fascinating precepts is never moved but in perfect harmony with the heart. On this desirable connection then, charming author, rests the basis of happiness, the offspring of good which thy lessons of morality have so finely taught us to distinguish, and so invitingly disposed us to pursue. Happy they whose felicity depends not on the caprice of fortune; far happier still who seek it by other paths than those of grandeur. Where virtue reigns, content is near, and let him who is in search of it follow thy instructions.' P. 62.

'How frequently, on this spot, have I seen with secret pleasure and delight, the rural amusements of the peasants, and how highly have I been captivated with the scenes of mirth and innocence. Each swain trips over the lawn with his chosen fair, listening with inward rapture to the echoing accents of the lyre, sweetly passing time in the bosom of happiness and in the simplicity of a smiling country. Actuated by an honest passion, his heart opens to the artless conversation of his modest partner; love occupies his bosom, and a pastoral song explains his amorous desires. What a lovely image of happiness, of social concord, and virtue these contented swains

afford us! We, poor, irresolute, and feeble imitators of the lesson given us by untaught man, fancy their joys fleeting; and instead of having courage to be virtuous, indulge in vice, assume a face of serenity, and thus disguise the corroding pains of a wounded conscience.'

We have readers of all sorts, and some 'misses in their teens' may, for aught we know, think the Doctor writes like a 'killing man.' And if the Doctor be a person of gallantry, he will be so pleased with *one handle* of this compliment, as not to suspect that it may have *another*.

ART. X.—*A Description of Ceylon, containing an Account of the Country, Inhabitants, and Natural Productions; with Narratives of a Tour round the Island in* 1800, *the Campaign in Candy in* 1803, *and a Journey to Ramisseram in* 1804. *Illustrated by Twenty-five Engravings from original Drawings. By the Rev. James Cordiner, A.M. late Chaplain to the Garrison of Columbo. In* 2 *Vols.* 4*to.* Longman. 1807.

CEYLON, the *Taprobana* of the ancients, and the *Serendib* of the Arabians, a name so familiar to the readers of oriental tales, was first visited by the Portugueze in 1505. After maintaining a superiority in it for upwards of an hundred and fifty years, they were expelled by the Dutch in 1658, who in their turn surrendered it to the British, in 1796, to whom it was finally ceded by the peace of Amiens.

The territory which belongs to Great Britain forms a complete belt round the island, varying in different places from six to sixty miles in breadth. The king of Candy, who retains the whole of the interior, and whose capital of the same name, is situated exactly in the centre of the island, is thus completely hemmed in by his powerful neighbours, who do not permit him the advantage of a single communication with the ocean which flows round his dominions.

For some years after Ceylon fell into the hands of the English, it remained under the controul of the East India company; but in 1802, it was placed under the direction of his majesty's ministers, by whom its affairs are now entirely regulated. It is supposed by many to be an important acquisition to the British empire, and was considered by a certain

set of ministers, a sufficient indemnity for all the expences and losses of the last disastrous war. Its advantages however are all in embryo; instead of a benefit, it has hitherto been only a source of expence to government. Captain Perceval, indeed, whose account of this island, published about four years ago, is in many respects an authentic and valuable work, estimates the annual revenue at 1,200,000l. sterling. But the present author, who is evidently disposed to think favourably of the colony, maintains that its utmost limit would not exceed 256,600l., while the expence of the various establishments amounts to 330,000l. occasioning a yearly charge of 103,400l. upon his majesty's treasury.

The heat of the climate is not so intense as might have been expected so near the equator. It is more temperate and uniform than in any part of the neighbouring peninsula of India, owing doubtless to its situation as an island. On a great part of the coast, the medium heat is not more than 81 degrees. But in the inland districts, which abound in woods and marshes, the air is generally unhealthy, and in some parts peculiarly noxious.

The soil and productions of Ceylon are very similar to those of Coromandel, from which it is so narrowly divided. This circumstance, added to the shallowness of the water, and the numerous shoals in the channel which separates them, renders it more than probable that the two countries were originally united.

Columbo has been judiciously chosen for the seat of government, the south-western coast on which it is situated being by far the most healthy part of the island, and so temperate as not to occasion those privations of comfort which must be submitted to in our other East India settlements, more particularly that of Madras. But the numerous facilities of amassing wealth give a charm to the other settlements, of which Ceylon cannot boast, and which amply compensates for the loss of inferior enjoyments.

Living at Columbo is as expensive as in any part of India. The society Mr. Cordiner represents to be singularly agreeable. An assemblage of so many excellent characters, we are assured, is rarely to be found. 'The men at the head of the civil and military departments, are particularly amiable;' 'the offices in the courts of law are filled by men of eminent professional attainments;' and 'the garrison of Columbo has been singularly fortunate in that urbanity of manners,' which, Mr. Cordiner seems to think, distinguishes military men. Whether this compliment be generally applicable to the infantry regiments of the line, which consti-

tute the mass of our army, is we think very questionable. They doubtless abound in men of high breeding and polished manners; but they also abound, to at least an equal extent, in pertness, vulgarity, and drunkenness. If, however, all these fine things, which Mr. Cordiner is so kind as to say of the ladies and gentlemen of Columbo, were true, that settlement would doubtless deserve the magnificent title of the 'Indian paradise,' which he does not hesitate to bestow upon it: but we, who are ever disposed to a discreet scepticism when we hear of a greater excess of virtue or of vice than is consistent with the variegated qualities of human nature, rather believe that the society of Columbo contains an equal number of good and of bad characters with any other circle of the same description and extent, and that Mr. Cordiner, from having probably met with a greater share of attention than usually fell to his lot, was blinded by his gratitude into a belief that they were superior to the generality of mankind.

'The great body of the inhabitants of Ceylon is divided into three general classes, Cingalese, Candians, and Malabars. The first and second are descended from the aborigines of the island: the third are the offspring of the colonies which have emigrated from the Indian peninsula. Each class contains about five hundred thousand persons making the whole population one million and a half. The Cingalese occupy the coasts of the southern half of the island, from Dondra-Head to the confines of Batticaloe on the east, and to the river of Chilauw on the west. The coasts farther north are occupied by Malabars. Both of these classes are subject to the British government. The Candians are entirely shut up in the heart of the country, and have never been subdued by any foreign power.'

'The Cingalese are indigent, harmless, indolent, and unwarlike, remarkable for equanimity, mildness, bashfulness, and timidity. They are extremely civil, and uncommonly hospitable to strangers; shewing them an eager wish to oblige, and seeming to delight in the performance of good offices. The greater part of them, who inhabit the inland provinces, live apparently in a primeval state. Their habitations are huts made of mud, or of the leaves of trees, destitute of every species of furniture. Fruit is their principal article of food, water almost their only beverage: and they wear no clothing except a piece of cotton cloth folded round the waist.'

'The Cingalese, in general are of a slender make, and rather below the middle stature. Their limbs are slight, but well shaped: their features regular, of the same form as those of Europeans: and their colour of various shades, but not so dark as that of the Indians

on the continent. The women are lower in stature than the men, and the greater part of them not comely. Both sexes have uniformly black eyes, and long, smooth, black hair, which they always wear turned up, and fastened on the crown of the head with a tortoise-shell comb, or other instrument. The white of the eye is remarkably clear. Many of the higher classes of the people who are not exposed to the rays of the sun have complexions so extremely fair that they seem lighter than the brunettes of England. In all ranks, the palms of the hands and the soles of the feet are uniformly white.'

'The state of civilization and modes of life of those Cingalese who have not yet felt the influence of European manners, well accord with the most beautiful pictures that ever have been drawn of rural simplicity flourishing under a genial climate. Their wants are but few, and those most easily supplied. The habitations even of the most indigent wear an air of comfort. Every hut and every hamlet is surrounded with groves of large fruit trees of a most picturesque appearance. The verdure and the foliage, both lively and perpetual, soften the temperature of the air and gladden the tranquil retreats amidst these blooming thickets.

'The houses are often built of timber and clay, and sometimes only of posts and leaves: they are rather smaller than English cottages, and never consist of more than one floor. The most common roof is formed of the leaves of the cocoa-nut tree. They are split length ways through the middle of the centre nerve, and the fibres are plaited together, thus forming sheets of matting about six feet in length and two feet broad. When disposed on the roof, one sheet laps over another; and this kind of thatch makes a house cooler, and excludes rain better than any other materials used within the tropics. The huts have only one door, and the windows are always small, and few in number. The buildings being merely intended as an occasional shelter from rain, are constructed after the most simple forms. They have no chimneys, and excepting a portico for the sake of shade, are devoid of every artificial ornament. The inhabitants spend by far the greater portion of their time, both night and day, in the open air, sometimes reclining under the shade of a tree, and sometimes under the portico before their door. Even the business of cooking is carried on in similar situations, and rarely within the house. A small earthen pot is placed between two stones with a few sticks below it; or a fire is kindled in a hole dug in the ground. The dish out of which they eat their victuals is often formed for the occasion out of the leaves of the nearest tree. Fruit, as has been mentioned, is the principal article of their food. Rice is a luxury, of which many of them seldom partake: fish and flesh come nearly under the same description. But many of their fruits are extremely nourishing, and make very delicious curries; amongst these the first in rank is the jack, the largest species of bread fruit. The chief

ingredients in the seasoning of the Ceylon curries are chelies, turmeric, and the white juice of the cocoa-nut. This last article is pressed from the kernel, after it has been removed from the shell by an instrument which performs, at once, the operations of a scoop and a grater. The manner of boiling rice is the same in all parts of India. When thoroughly dressed, and soft to the heart, it is likewise whole and separate, and so dry that no two grains adhere together. They occasionally drink the sweet limpid water which is found within the cocoa-nut; and sometimes palm wine, or liquor drawn from the top of the tree, before it attains an inebriating quality.—The men, in general labour but little, where rice is cultivated; and all the drudgery of life falls upon the women. The possession of a garden, which contains twelve cocoa nut and two jack trees, finds no call for any exertion. He reclines all day in the open air, literally doing nothing; feels no wish for active employment, and never complains of the languor of existence. What has been ascribed to Indians in general is not applicable to this people. They say, it is better to stand than to walk; better to sit than to stand: better to lie than to sit; better to sleep than to be awake; and death is best of all. If the owner of the garden wants any article of luxury, which his own ground does not produce, his wife carries a portion of the fruit to market, and there barters them for whatever commodity is required. The only furniture in their houses is a few coarse mats rolled up in a corner, which are spread upon the earthen floor, when the inhabitants intend to sleep. Tables, chairs, beds, and all those articles which are considered so necessary in Europe, are here totally unknown. The ideas of the common people seem not to extend beyond the incidents of the passing hour: alike unmindful of the past and careless of the future, their life runs on in an easy apathy, but little elevated above mere animal existence.'

The Cingalese are of the religion of Buddha, but some of the principal people profess christianity. Their language is a mixture of *Sanscrit* and *Pali*. The latter is supposed to have been the language of Buddha. The same is spoken by the Candians, who have originally been one people with the Cingalese, separated only by local circumstances, and differing from them no more than the inhabitants of the mountainous parts of Scotland, or any other country, differ from the low-landers, or those who dwell on the sea coast. The Candians are upon the whole less polished than their neighbours, owing to their having had less communication with Europeans. They seem indeed to be less advanced in civilization than the natives of any other part of India. With the exception of four or five families who constitute a sort of hereditary nobility, which alone have the privilege of

surrounding the throne, and filling the offices of government, the rest of the subjects of the king of Candy live in a state of the greatest poverty and degradation. Whatever riches the nation possesses, is concentrated in the sovereign and his few nobles, the mass of the people having merely the necessaries of life, while their entire exclusion from the sea prevents their increasing their substance by commerce, and takes away every inducement to profit by the luxuriant fertility of their soil.

The Candian government is in its principle purely despotic, and is administered both by the king and his ministers, with the most rigorous tyranny. The crown, however, is not hereditary, but elective—an anomaly in the monarchies of the East—and by an antient law, the sovereign must be chosen from a certain race or tribe of Malabars, who are not the original natives of the island. The electors consist of a small number of the nobles whom we have before alluded to; and as the choice is not confined to any particular family, the country is of necessity convulsed with factions and conspiracies.

Till the publication of captain Perceval, we were in possession of no authentic account of Ceylon, and our acquaintance with it is still so imperfect, that the present work must be considered a desirable addition to our stock of travels. It is rendered more valuable by a curious and accurate description of the manner of ensnaring and taming wild elephants, with which that island abounds beyond all other eastern countries; of the mode of diving for pearl oysters, of which there is a most important fishery at Condatchy on the western side of the island, as well as some others of inferior note, producing together an average revenue of 40,000l. per annum; of the stripping of the cinnamon bark, one of the staple commodities of Ceylon; and the process of collecting natural salt from the numerous salt pans which are found on the island. All these processes, which do not admit of abbreviation, are described from actual observation and authentic documents. The author has also added a detailed account of the embassy of general Macdowall to the king of Candy in the year 1800, which illustrates the numerous and absurd ceremonies practised at that court; likewise a description of Ramisseram, a small island belonging to the East India company, between Ceylon and the coast of Coromandel, which is distinguished by a magnificent pagoda, and by being so entirely dedicated to purposes of religion, that no plough is permitted to break the soil, and no animal either wild or tame allowed to be killed upon it. As this island lies out of

the usual rout of travellers, it has, we believe, never been before described.

The part of Mr. Cordiner's work to which we shall principally confine our attention, is the narrative of the unfortunate campaign against the Candians in 1803, in which the whole of the British forces were so shamefully surrendered to the enemy by their commanding officers, with arms in their hands, and so cruelly massacred on the spot by a cowardly and perfidious enemy. That disastrous and disgraceful event excited a great sensation at the time, and its effects are not yet done away. Major Davie, the commander of the troops that capitulated, and who was reserved from the general massacre, is, we believe, still a prisoner in the capital of Candy. The detailed account of the causes, progress, and consequence of the war, which is given in these volumes, will therefore be perused with interest. In a military point of view, the operations were perfectly insignificant, but we think we shall be enabled to show from Mr. Cordiner's own statements, which are evidently intended to be defensive of the measures of the Ceylon government, that the war might not only have been avoided, but that it was in the highest degree impolitic, and that the plan of its operations was as demonstrative of rashness and incapacity on the part of those who devised it, as the adoption of hostilities was reprehensible; whether we consider the general duty to avoid unnecessary bloodshed, or the particular inexpediency of risking the loss of lives and the national credit, in a contest which did not seem to offer even a chance of success.

When the Dutch were in possession of the coast of Ceylon, it was always an object with the East India company to bring about an alliance with the court of Candy. For this purpose embassies were sent from Madras in the years 1765 and 1782 respectively, but without accomplishing any thing material. Another mission, with no better success, was dispatched in 1796, as soon as the English had obtained complete possession of the Dutch settlements. About the middle of the year 1798, the king of Candy died, and the first Adigar, or prime minister, had influence enough to exclude the relations of the deceased monarch, one of whom is usually elected, though not of necessity, nor by any fixed rule of succession, and raised to the throne a young Malabar, who was nearly an ideot, and in whose name he managed the reins of government with uncontrouled authority. The widow and all the relations of the late king were thrown into prison, from whence the queen's brother, Mootto Sawmy, some time afterwards found means to escape, and having solicited

and obtained the protection of the British government, was committed to the charge of the commandant at Jaffuapatam, a settlement at the northern extremity of Ceylon. So far all was as it should be. To be the protector of greatness in distress, was worthy of a British governor But a British governor is not to waste the lives of his fellow subjects to restore an exiled prince, to whom, after all, the laws of his country gave no title to the crown : the Candian nation was competent to settle its own internal administration, and Europe during the last ten years had seen enough of bloodshed, of useless blood-shed, in the cause of royalty. The scenes that were at that time transacting at home might have been a warning to Mr. North. Or was peace an object so little desirable in the eyes of that governor, that every pretext, however slight, was to be seized for letting slip the dogs of war? It will be seen by the sequel that this prince, who had the ill luck to be cursed with our protection, was kept in reserve, and brought forward to play his allotted part in the tragedy that was preparing, whenever it suited our convenience to elevate him to a throne, or our security to offer him up a sacrifice. In 1709 the first Adigar commenced his communications with the English government, and in his second interview with Mr. North, made known the villainous project he had in contemplation, which was no other than that of taking away the life of the unhappy puppet whom he elevated to royalty, placing himself on the throne, and rendering the English masters of the country, on condition they would assist him in the execution of his measures. To acquiesce in a proposal of such open iniquity was impossible, even in India where the moral law is held in so little account by European governors; and so far from applauding Mr. North for rejecting it, we are disposed to blame him for not putting a decisive stop to any further communication whatever with its perfidious author. But instead of this manly line of conduct, an intercourse was kept up without intermission, and the Adigar's proposals urged in repeated conferences with the principal members of the British government, in each of which he discovered some new plan of villainy.

It seems evident, therefore, that there was a fixed determination to interfere at anyrate in the affairs of the Candian kingdom. Was Mr. North actuated by a mistaken zeal for his country in wishing to enlarge her already overgrown dominions in the East? or was he actuated by the fever of renown, in engaging so obstinately in a war, which terminated in such deserved disgrace to its authors and conductors? there were three grounds for Mr. North to take, any one of which would

have been more manly and more politic too, than the miserable half measures which were eventually adopted. One cause that offered itself to the espousal of such as were quixotically disposed, was that of the fugitive prince Mootto Sawmy, whose fall from a state of splendor, and a reasonable expectation of succeeding to the throne, assuredly deserved compassion, though it is to be remembered that as the laws gave him no claim to that throne, and he suffered, in consequence, no injustice in being deprived of it, that compassion entitled him to nothing more than a refuge from the jealousy of the power that had supplanted him. The next was that of the unfortunate prince who actually wore the crown. Whether raised to that high dignity by influence, by intrigue, by chance, or by force, one of which must always preponderate in an elective monarchy, he was the true and rightful possessor, and if any interference on the part of a foreign power were either necessary or justifiable, this was the party whom both equity and generosity would have called upon us to espouse. The third was the cause of a rebel and a traitor, a cause which has been so often supported, and with so much success, by the present master of Europe. But that extraordinary character never shrinks from extremes. It is to their having set the moral law completely at defiance, as much as to their arms, that the French owe their unparalleled successes: and there is something in the greatness of villany, which, however it may inspire detestation, is at least a safe guard against contempt. There remained one other line of conduct for imbecility to adopt; namely, to endeavour to reconcile all those conflicting interests, (a nice labor, which the address of the French emperor has lately accomplished in Spain, but which required much greater talents than any that the British settlement in Ceylon possessed) and, in appearing to befriend each, to incur the execration and contempt of all. This was the line of conduct chosen by Mr. North, and in its result he succeeded as well as if he had studied to disgrace his country. To proceed with our statements; the base and bloody designs of the first Adigar were of course rejected by the British government, but without any superfluous warmth, that might have given offence to the proposer. He was informed by the secretary to government, that the governor would never consent to depose a prince *who had not made any aggression against him.* The subtle minister took the hint, and immediately asked 'what would be considered an aggression? and whether an invasion of the British territories by the Candians would not come under

that description?' As Mr. Cordiner does not inform us what answer was made to this significant question, but merely remarks that 'from these circumstances it appeared that hostilities were to be apprehended on the part of the Candians,' it may be presumed that the Adigar and the secretary came to a tacit understanding. What confirms this conclusion is, that a compromise was made with this traitor, that a British embassy should be sent to Candy, to propose to the king to transport his person and his court into the British territories, and to depute to the chief adigar the exercise of his power; also that a British force should be maintained in the country at the expence of the Candian government. This conduct can be construed no other way than as a direct furtherance of the plans of the Adigar, the appearances of humanity being barely kept up, in the attempt to save the life of the unfortunate king.

But in this contest of duplicity and intrigue, the British governor was grievously outwitted by the Candian minister, who in point of political finesse, seems to have been no unworthy rival of the prince of Benevento. It was obvious to an infant that his wish to place his country under British influence was insincere; that he meant to make use of their assistance to raise himself to the throne, and with the usual gratitude of the great, to kick down the ladder by which he had mounted. With all his crimes he must be allowed to have united patriotism with ambition, and to have laid his deep designs for the purpose of freeing his country from the neighbourhood of a nation which had carried war and desolation wherever it had gained footing in India. Major-general Macdowall was appointed embassador. The first symptom of the Adigar's duplicity was a refusal for the military force, which he had engaged should accompany the embassy, to pass the frontiers. This he imputed to his want of influence at court, and the excuse was religiously believed, although the governor perfectly well knew, that his power was supreme in Candy. Only a small escort was allowed to proceed, and the embassy returned, as the Adigar always intended them to do, without having accomplished any object. An attempt was now made to negociate with the Candian court through the medium of two other nobles, who were supposed to be enemies of the Adigar. But in vain. Every avenue had been secured by the wary minister, who in his turn sent an embassy to Columbo for no other object than to gain time, which he employed in fomenting disturbances in our territories, in making every preparation for war, and in endeavouring to provoke the English to commence hostilities. For he

was now resolved upon war. He did not wish for the half-friendship of Mr. North. He would have been contented had he been suffered to prosecute his designs without molestation or interruption; but as soon as that gentleman refused either fully to co-operate with him, or to decline interference altogether, he despised his mediation, and courted his enmity. Provocation followed provocation, and insult was added to insult, till Mr. North had no longer the option, as he had had in the first instance, of avoiding hostilities. We shall now examine the mode in which the war was conducted. We do certainly believe that it was the Adigar's wise intention, as soon as he should have placed himself at the head of affairs, with or without the assistance of the English, to attempt their forcible expulsion from the island of Ceylon. But what we maintain, is, first, that it was for Mr. North not to accelerate that event by any superfluous interference; and in the next place, when it did arrive, to confine himself to a defensive posture, as the troops at his disposal were neither sufficiently numerous to atchieve the conquest (even had such a conquest been desirable), nor to keep possession of the Candian dominions when acquired. After again making an ineffectual attempt to conciliate by negociation and to terrify by threats, of the efficacy of which latter expedient a great opinion was entertained, but which was rejected with disdain, it was determined to commence offensive operations, and to march troops into the interior to take possession of the capital. Although the whole of the British forces in the island do not appear to have consisted of more than about two thousand British, and from four to five thousand native troops, it was presumed that this small force, or rather as much of it as could be spared from the necessary defence of the different garrisons, would be sufficient for the subjugation of the Candian kingdom. The army destined for the service consisted of no more than two European and one Malay regiment, one thousand men of the Ceylon native infantry, three incomplete companies of artillery, and a small corps of pioneers. These marched in two divisions, from Columbo and Trincomalee respectively, and arrived nearly at the same time within sight of Candy, after experiencing scarcely any opposition except what arose from a noxious climate, and a most impracticable country. The roads were for the most part so steep, rugged and narrow, as to be impassable for carriages or even beasts of burden, so that the troops were obliged to leave almost all their baggage and even the greater part of their tents behind them, and the remainder to be transported on men's backs. The fatigue

and hardships sustained by the army were incredible. On taking possession of the city, not a living creature was to be seen, except a few dogs. Before evacuating it, the inhabitants had set fire to it in many places, and had carefully removed the treasure, and every article of value.

As soon as we had so far succeeded, the fugitive prince Mootto Sawmy was sent for from Jaffnapatam, to be placed upon the throne. Articles of convention were immediately entered into between his highness and the British government, by which he virtually resigned his independence as a sovereign, by ceding to us in full sovereignty one of his largest and most fertile provinces, two hill forts in the neighbourhood of the city of Candy, which were supposed to be impregnable, and the liberty of constructing a road across the whole breadth of his territories, from the settlement of Columbo to that of Trincomalee, on the opposite coast of the island. Many other privileges and advantages were also required and granted. But unfortunately his highness, on his arrival in his capital, met with not a single adherent. He was destitute of that support which a prince should find in the affections of his people; and how feeble was that of the British army, on which he relied, he soon had a fatally convincing proof.

In the mean time the king of Candy and his minister had taken refuge in a strong fortress, two days march from the capital. The latter again opened a deceitful correspondence with the British under the mask of friendship, and, strange to tell, was again listened to. He recommended that two strong detachments should be sent by different routes to attack the fortress where the king resided, pointed out the line of march and mode of attack, and promised that he would assist in delivering the sovereign into our hands. It will hardly be credited that two detachments did actually march according to the mode and route prescribed. They had not advanced half a dozen miles from the city before they were fired upon by parties of Candians, who had been placed in ambush for the purpose, and who harassed them all the way to the fortress, about thirty miles. When they arrived there, the king had of course been removed, and they found nothing but the naked walls. The commander of the corps had more wisdom than his superiors; he saw that a snare had been laid for him by the Adigar, into which he should inevitably fall if he continued to pursue the king, and prudently set off on his return to Candy, during which he was harassed as before, and fortunately reached head quarters though with considerable loss.

The troops had now occupied Candy about a month, and the rainy season having commenced, attended with its usual train of diseases, it was determined that the greater part of the army should return to their respective quarters, and that one thousand men should remain in garrison in Candy, with which the commandant was confident that he could maintain himself securely against the whole forces of the Candian monarchy.

Before their departure, finding it impossible to reduce the nation to submission, and that though possessed of the empty houses of the capital, the Prince Mootto Sawmy could not command a single Candian subject, an intercourse was renewed with the chief Adigar, through the medium of a Candian ambassador, and a treaty entered into, by which he was to be invested with the supreme authority in Candy on condition of allowing a certain annual revenue to Mootto Sawmy, and ceding certain forts and territories to Great Britain. But the Adigar had refused similar terms before the commencement of the war, and was not likely to fulfil them, now that the English army had not only proved itself incapable of accomplishing its object of conquest, but was in fact, as the events shewed, completely in his power. For the present, however, he pretended to ratify the convention; but soon evinced an opposite determination by various acts of hostility; and in no long time afterwards by actually assembling a numerous army in the environs of Candy. On the morning of the 24th of June, before daybreak, the British were attacked in their quarters by such overpowering numbers, that after some ineffectual resistance, they were obliged to capitulate on the followingconditions, viz That the city of Candy, with the stores and ammunition in it, should be immediately delivered up to the Candians; that all the British soldiers should march out of Candy with their arms; that the Prince Mootto Sawmy should accompany them, and that the Adigar should take proper care of the sick and wounded, till they could be removed to one of the English garrisons. However derogatory these conditions, when compared with the high hopes they had so lately entertained, they would have been too happy in the safe and unmolested fulfilment of them. At five o'clock the same evening they marched out, and reached the banks of the broad and rapid river which runs within two miles of Candy, and with the means of crossing which they were wholly unprovided. Next morning,

'About seven o'clock A. M. many of the armed Candians assembled near them, and others made their appearance on the oppo-

site banks of the river, four Frenchmen came up to Major Davie, and informed them that the King had been greatly enraged at the adigar for allowing the garrison to leave Candy; but that if they would deliver up Mootto Sawmy they should be supplied with boats to cross the river, and receive every assistance to enable them to accomplish their march to Trincomallee. Major Davie replied that he would not deviate from the articles of capitulation, which both parties were bound to observe. Two hours afterwards, another party of Candian chiefs waited on Major Davie, spoke to him in a very mild and friendly manner, and solemnly declared the king was desirous to see and embrace Mootto Sawmy, and that he would receive and protect him as a relation. Major Davie consulted his brother officers, and replied to the ambassadors that he could not part with Mootto Sawmy without permission from Columbo. On this they again departed, but returned soon afterwards, and declared that if Mootto Sawmy were withheld, the King would send his whole force to seize him, and to prevent the British troops from crossing the river. After another consultation with the officers, Major Davie addressed himself to Mootto Sawmy, told him that he had not sufficient power to detain him longer, but that the king had pledged himself to entertain him kindly. Mootto Sawmy exclaimed, "My God! is it possible that the triumphant arms of England can be so humbled as to fear the menaces of such cowards as the Candians?" Major Davie and the other officers could not avoid entering into his feelings; but as it appeared that resistance would prove vain, and involve them all in destruction, this unfortunate prince was given in charge to the chiefs, who conducted him attended by his relations and servants towards Candy. On his arrival there, he was carried before the king, who upbraided him for having attempted to deprive him of his crown, and gave orders that he and two of his relations should be immediately executed. Eight of his servants were deprived of their noses and ears, in which mutilated condition they arrived six weeks afterwards at Tricomalee, and have since been provided for by the Ceylon government at Jaffnapatam.'

This sad humiliation was but a prelude to which our brave troops were soon to undergo. Instead of assisting them in crossing the river, according to agreement, the Candians, who now began to assemble in greater numbers, threw every obstacle in their way. And now follows the tale which every British soldier must weep to read.

'About one hundred Candian Malays, and eighty Caffrees, followed by a great crowd of undisciplined natives, posted themselves at eleven o'clock A.M. within one hundred paces of the British troops; a Dessauye, or head man came up to Major Davie, and delivered a message to him in public, saying, it was the king's desire that all the garrison should return to Candy unarmed; and that if they refused to comply with this demand, they should be immediately surrounded and put to death.'

Mr. Cordiner remarks that some of the embarrassments which distressed our unfortunate countrymen may not yet be known: let us allow those embarrassments to be as great as possible; they need not indeed be greater than what himself has represented; a small body of troops, without artillery, was hemmed in between a numerous force on one side, and on the other by a broad and rapid river, which could at no time be passed without great difficulty and preparation. But they knew that they had to deal with an enemy regardless alike of the faith of treaties and of the calls of humanity; policy therefore would have directed them to any risque, which might offer even the possibility of escape, and which could at the worst have ended in an honourable death, rather than deliver themselves up to the mercy of a cruel, a cowardly, and a treacherous foe. As long as they had arms and courage, their retreat was not impracticable, if we consider the immense superiority which their discipline gave them over the rude and effeminate Candians. But the panic that seized the British officers seems to have been too great to admit of deliberation. It appears unquestionable that Major Davie was afraid to die He was placed in one of those situations which every soldier must expect will at one time or other fall to his lot, in which the service of his country required him to yield his life; and he might have yielded it with honour; nay, in resistance lay even some chance of safety; but he preferred the baser and more dangerous part; he forbad five hundred brave men under his command to use their arms, and gave them up into the hands of executioners. They were literally led out two by two, and butchered like oxen, being knocked down with clubs before the eyes of their commander. He himself and one of his officers were the only two selected for preservation. The latter died in confinement, and the former is still a close prisoner at Candy. One individual alone, a corporal of the 19th regiment, returned to the British settlements to tell the horrid tale. He was led out in his turn with his companion, knocked down with the butt end of a musket, and left for dead, in which condition he remained for some time; but finding himself recover, contrived to swim across the river, and find his way to the nearest British fort.

On hearing the disastrous tidings, the British settlements were in a state of the greatest consternation. The Candians, flushed with their success, prepared to besiege Columbo, and the king himself advanced at the head of a numerous rabble for the purpose. But though adepts in the arts of trea-

cherous cunning, they were incapable of carrying on offensive operations with success. They were easily repulsed with hardly the loss of a single soldier on our part by the garrison of a small fort which covered the road to Columbo; an additional proof that the troops under Major Davie's command need not have despaired of the efficacy of resistance.

Both parties having thus manifested their respective inability to make a serious impression on each other, they relapsed into a state of tacit forbearance, in which they have ever since continued, and which being guaranteed by mutual weakness, may probably be of longer duration than the most solemn treaty. Thus ended this calamitous contest after the loss of some thousands of lives by sickness and the sword, after much discredit to the British councils, and more serious dishonour to the British arms.

MONTHLY CATALOGUE.

RELIGION.

ART. 11.—*The Doctrine of God's Moral Government of Nations vindicated from the Objections peculiar to it; a Sermon preached at Trinity Chapel, Conduit Street, on Wednesday, Feb. 17th, 1808, being the Day appointed by his Majesty's Proclamation for a general Fast and Humiliation. By the Rev. J. E. Jackson, of Queen's College, Oxford, assisting Minister of Curzon Chapel, May Fair.* 8vo. Hatchard. 1808.

MR. Jackson seems to suppose that God's moral government over *nations* is less clear and perceptible than that which he exercises over individuals; and that the former is liable to objections from which the latter is exempt. We have not been used to view the subject in this light. For we think that the moral government of the Deity, as it is relative to nations, is written in the page of history in characters which are too plain to be mistaken. And as nations, considered in their corporate capacity have no future existence, the operations of the divine government on their weal or wo, according to the degree of their merit or demerit, are seen in

their present visible and tangible effects. The rewards or the punishments, which the justice of God apportions to the vice or the virtue of nations, are rather matters of present intuition than of future expectation. But individuals are to look for recompence in the world beyond the grave. The moral government of nations therefore which is the object of sense rather than of faith, is more susceptible of demonstration and liable to fewer objections than that of individuals. In this world individuals are not always happy and prosperous in proportion to the degree of their moral worth; but the happiness or misery of nations always constitutes the criterion of their rank in the scale of moral obligation. The quantum of moral determines that of their physical good. The more or the less temperance, truth, justice, industry and public spirit there are among them, the more they flourish or decay. This is capable of rigid demonstration. But few fast sermons have come under our inspection; but this publication of Mr. Jackson, though it is not free from common place remarks, is, on the whole, entitled to commendation.

ART. 12.—*The Christian Officer's complete Armour; containing Arguments in Favour of a Divine Revelation. By Colonel A. Burn, of the Royal Marines. With a Recommendation of the Work by Sir Richard Hill, Bart. Second Edition.* 4*s.* Matthews *and* Leigh. 1808.

THE panoply which is here offered to the public against the shafts of infidelity, under the auspices of Sir Richard Hill, brother of the Rev. Rowland Hill, is formed of a dialogue between a major and a captain. The captain combats the scepticism of the major, and at last succeeds in reconciling his mind to a belief in the christian revelation.

ART. 13.—*An Attempt to display the original Evidences of Christianity in their genuine Simplicity. By N. Nisbett, A. M. Rector of Tunstall.* 8*vo.* White. 1807.

MR. Nisbett considers the four gospels principally as a history of the controversy between our Saviour and the Jews concerning the true nature of the office and character of the Messiah. This hypothesis Mr. N. thinks abundantly confirmed by the phenomena: and considers it as a sure guide to the right understanding of the New Testament and some of its most obscure and difficult passages. The present performance of Mr. Nisbett, as well as that which we noticed in our last number, contains many judicious observations; and we think that the theological student may be much benefited by the perusal.

ART. 14.—*Six Sermons on the Church Catechism; originally delivered in the Parish Church of High Wycombe, Bucks, 1797—1801, at the Busby Lecture. Now first revised and published with Notes critical and expository. By the Rev. W. B. Williams, M. A. Minister of Ram's Chapel, Hanerton; one of the Lecturers of St. Antholine and St. John the Baptist, Watling-street; Thursday Morning Lecturer of St. Peter's upon Cornhill; and Chaplain to the Marquis of Lansdown.* 8vo. 3*s.* 6*d.* Rivingtons. 1808.

WE cannot bestow any high praise on these lectures; there is nothing definite in the explanations, and much that is unscriptural in the doctrines. Pag. 10, the author represents the uncertain and highly controverted doctrine of atonement as 'the chief pillar of our faith, and the basis of our hope.'—Might he not as well have affirmed it at once to be the sum total of religion? For if it be the main support of all that we are to believe and the chief foundation of all that we are to expect, why need we trouble ourselves any farther? What necessity for theological research? what for practical exertion? This doctrine is all-sufficient; and those who are in possession of such a salvo cannot do amiss. But it happens unfortunately for the verity of this doctrine, which Mr. W. calls '*the chief pillar of our faith and basis of our hope*,' that it is never once sanctioned by the authority of our Saviour. And we simple and unlearned Christians, who have not taken any pains, like Mr. Williams to puzzle our intellects with all that theological reading which is never read, *are not willing to receive any doctrine as essential to salvation which Christ himself did not clearly and incontrovertibly inculcate.* Now though we never find Christ teaching any thing like this doctrine of atonement, yet we do find him most explicitly and most strenuously enjoining us to believe that he was the Messiah, to do as we would be done by, to love God with all our hearts and our neighbour as ourselves. Those parts therefore of the church catechism, and only those which inculcate this genuine unadulterated species of Christianity, are what Mr. W. would have done mos wisely to explain without meddling with any dark and polemical points of faith; which if they be parts of the catechism, are certainly no part of the scriptures. In the age of ignorance in which the catechism was composed, it is not to be wondered, that some abstruse points of scholastic theology should have been introduced, but it is the duty of the modern expositor not to dwell on those points, except it be to shew that they are not authorized by the scriptures. It behoves him to confine his attention more exclusively to the enforcement of those duties, the practice of which is the only condition of future acceptance with the Deity, *while it conduces more than any thing else to the security of government and to the present happiness of mankind.*

ART. 15.—*The Propriety of the Time of Christ's Appearance in the World; with Reflections on the Nature and Utility of public Worship;—a Sermon preached May 23d, 1808, at the opening of the new General Baptist Meeting-house, Cranbrook, Kent. Second Edition.* 1*s.* H. D. Symonds.

MR. Evans is well known to the public by his interesting 'Sketch of the Denominations of the Christian World.' That work breathes a spirit of moderation and of charity which does great honour to the author; and the present performance does not contain any sentiments which are not in unison with the amiable and benevolent character which Mr. Evans has established both by his conduct and his writings. The General Baptists are a highly respectable body of Christians; and there are among them many teachers who would do honour to any church.

POLITICS.

ART. 16.—*Debates in Parliament respecting the Jennerian Discovery, including the late Debates on the further Grant of twenty Thousand Pounds to Dr. Jenner. Together with the Report of the Royal College of Physicians of London, on the Vaccine Inoculation; with Introductory Remarks, by Charles Murray.* 5*s.* Murray, Fleet Street. 1808.

AS parliament by a grant of ten and then of twenty thousand pounds to Dr. Jenner for the discovery of an antidote to the small pox, have sanctioned the practice of vaccination, and as the practice has been approved by the royal college of physicians and by all the medical men of the greatest eminence in the empire, we doubt whether the house of commons ought not to proceed a step farther and make inoculation for the small pox an object of legislative prohibition. We do not in general approve of legislative interference in those cases which ought to be left to the good sense and experience of mankind; but in the present instance, where a country is infested by a most virulent, loathsome and destructive malady, for which a safe and easy remedy has been discovered, but of which not only prejudiced ignorance but interested artifice is labouring most assiduously to prevent the adoption, may not the representatives of the people humanely interpose to prevent the dissemination of the poison and to generalise the use of the antidote? The health, as well as the morals of the people are, by no means, unworthy the attention of the legislature; and in addition to the extirpation of the small-pox virus we should with pleasure behold the house of commons exerting their authority to extirpate the use of spirituous liquors, which are a deadly poison both to the health and the morals of the community. But we forget that the pest, which is suffered to ravage the community in the form of alcoholized

distillations is a prolific *source of revenue*; and perhaps if the small pox had in a similar manner been an object of taxation, the philanthropy of the treasury would rather have rewarded Dr. Jenner for suppressing, than divulging his discovery. The editor has prefixed a very sensible introduction to the republication of these debates.

ART. 17—*A comparative View of the Plans of Education, as detailed in the Publications of Dr. Bell and Mr. Lancaster. By Joseph Fox.* 8vo. 1*s.* 6*d.* Darton *and* Harvey.

IN this pamphlet the author appreciates the claim to priority in the new plan of education, which belongs to Dr. Bell and Mr. Lancaster. The original idea seems to be the property of Dr. Bell, but this has been so much enlarged and improved by Mr. Lancaster, that he is entitled at least to divide the palm with his competitor. Mr. Fox however thinks that Mr. L. deserves by far the greatest portion of the praise. Mr. L. indeed seems to have carried the plan for abbreviating the labours of the master and for accelerating the improvement of the scholar, for diminishing the expence and multiplying the facilities of education to a degree of perfection far beyond what appears ever to have been in the contemplation of Dr. Bell. For the practice of writing in sand Mr. Lancaster is certainly indebted to Dr. Bell; and Dr. Bell is said to have borrowed it from a school in Malabar. But whatever may be the different degrees of praise to which Dr. Bell and Mr. Lancaster are respectively entitled, we think that they both deserve so much, that the portion which is bestowed on one need not be deducted from that which is due to the other. Both merit that wreath of renown which Philanthropy will always weave for her choicest favourites; which is composed of flowers that will never fade.

ART. 18.—*Letter on the Catholic Claims; written to the late Right Hon. Edmund Burke, in the Year* 1795. *By the Hon. William Smith, L.L.D. F.R.S. and M.R. I.A. now Third Baron of the Exchequer in Ireland, then a Member of the late Parliament of that Country.* 1*s.* 6*d.* Hatchard. 1808.

AT the time of writing this letter the learned author does not seem to have made up his mind on the great question of Catholic emancipation. The *pros* and the *cons* were oscillating in his brain; but the *cons* seem to have had the preponderance; though we trust that, long ere this, the experience of thirteen years has enabled the *pros* to turn the scale; and that Mr. Baron Smith at present considers the acquiescence of government in the petition of the Catholics as a measure not only of temporary expedience but of moral duty and the highest political importance.

ART. 19.—*Brother Abraham's Answer to Peter Plymley, Esq. In two Letters, to which is prefixed a Postliminious Preface.* 8vo. Cradock *and* Joy. 1808.

THOUGH we did not expect that these pages would be filled with any weight of argument we did hope to find them enlivened by some scintillations of wit. We have, however, to our mortification, found them miserably deficient both in wit and argument.

ART. 20.—*A Letter on Toleration and the Establishment; addressed to the Right Hon. Spencer Perceval, Chancellor of the Exchequer. With some Remarks on his projected Bill.* 8vo. 1*s.* 6*d.* Rivingtons. 1808.

THE writer says, p. 3, that 'the most enlarged maxims of toleration do not require more than a permission to every class and to every individual of society to profess any opinions, or to follow any modes of worship which do not militate against those fundamental principles, both of natural and revealed religion, on which the moral obligations of society are established; or exhibit any circumstances prejudicial to the peace and good order of the community.' We believe that these maxims of toleration, if they were acted upon, would soon lead to the most outrageous persecution. For who is to determine what are the fundamental principles of revealed religion? The author may, perhaps, think that such principles are contained in the creed which bears the name of *Athanasian.* But if no persons are to be *permitted* even to profess opinions which are repugnant to this creed, we must again fill Smithfield with faggots; and let the metropolis be illuminated by the conflagration of heretics.—The author seems to refer with more complacency than we approve to the 9th and 10th of William III. which inflicts the most dreadful penalties on the denial of any of the persons of the Athanasian Trinity. Does he think this act necessary to the *safety* of the establishment? If so, we must suppose that the doctrines of the establishment are not true; for if true, they can receive no injury from discussion; and, if false, do they not call for a rational refutation?—According to our sentiments of toleration, which are we believe in unison with those of Mr. Locke, all *opinions* may be safely left to themselves without any legal penalties being annexed to their profession. For where opinions of every genus and species have a free and unimpeded circulation, they will, like grosser bodies, soon find their own level.—The false will finally be subverted by the true; but, where the rights of discussion are not subject to any narrow limitations, the true can never be overwhelmed by the false. —No opinions, whether moral or theological, physical or metaphysical, are proper objects of judicial cognizance, till they are embodied in overt acts; and then it is the acts rather than the opini-

ons, which are objects of punishment.—The abstractions of mind, however false, absurd or fanciful they may be, do not fall within the province of the magistrate. The opinions, which were *professed* by Mr. Hume, appear to us to have 'militated against the fundamental principles of natural and revealed religion;' but as long as these opinions did not lead Mr. H. to any flagitious or immoral acts, we do not think that they were fit subjects for any human cognizance.—The merit or demerit could be rightly appreciated only by the great Author of the universe, who alone can see the secret workings of the mind and heart.

There are, however, several observations in this pamphlet which we approve, and some suggestions which are highly deserving of attention. We agree with the author that 'the number of places of worship for the service of the established church' is very insufficient for the present population; and that the lower ranks, who have most need of religious instruction are almost excluded from the worship of the church by the want of seats. The pews are engrossed by the richer members, and the poor are left to shift for themselves. Hence they are either compelled to relinquish all public worship, or to perform it in the chapels of the methodists, rather than in the walls of the establishment. This calls for redress. In livings in which there is either no parsonage house, or one which is out of repair, the author proposes that whenever a vacancy occurs, the profits with the reserve of a certain sum for the performance of the duty should be sequestered for a limited time till a sum has been accumulated sufficient either to build a new house or to repair the old. This strikes us as a salutary and judicious regulation.

ART. 21.—*Thoughts on the Catholic Question. By a Protestant of Ireland.* 8vo. Budd, Pall-Mall. 1808.

THERE is rather too much glare and confusion of metaphor in many parts of the present pamphlet; but the subject is judiciously treated and many of the sentiments are forcibly expressed. The author makes the following remarks on the salutary influence which a seat in the legislature would probably exert on the few Catholics who might obtain it:

'Had a catholic a seat in Parliament, he would be drawn to the metropolis of the empire, he would come in contact with minds of the highest order, he would be encircled by those walls which have resounded with the lofty eloquence of a Chatham and a Burke, he would tread the hallowed ground where Fox, impassioned by the love of freedom and the love of man, rolled with a more than human energy his "moral thunders o'er the subject soul." New ideas would crowd upon his mind, new passions animate his heart, and every opinion that bore not the stamp of truth begin to loose its hold. He would return to his constituents with a new existence, and diffuse the spirit of liberality with an

influence all friendly and benign. Again, the possession of political power is the cause of public spirit. In despotic states, where the people have no political existence, they never identify themselves with their rulers, and the renown of their country is to them a topic of profound indifference. On the contrary, in free states, where the people feel their importance, and are admitted to partake in the councils of the nation, all have an interest, all have a property in their country's honour. Closely connected with their rulers, they catch their feelings, and with ardour second their designs. To each a national atchievement is a personal exaltation, a national failure a personal disgrace. There is a powerful sympathy, a connecting medium between the members of the community, their feelings are in unison, they act as if they constituted a single individual.—If the Catholics possessed political power, if they had seats in Parliament, and were permitted to share in the administration of the Government, then they would identify themselves with that Government, and feel that they formed an integral portion of the empire—they would take an interest, they would possess a property in the glory of the United Kingdom—Napoleon would cease to have a partizan in Ireland.—Thus we see that the changes produced in the minds of the Catholics who should obtain seats in Parliament, instead of endangering the establishment, would have a tendency directly the reverse. Remove from the Catholics the pressure of unnecessary restraints, and their understandings will expand, and the prejudices of their education wear away; the tide of public sentiment will circulate through their breasts, they will cease to be a diseased excrescence impeding the motions of the body politic.'

To the truth of these observations we heartily subscribe. The present author will prove no small accession of strength to the advocates for Catholic emancipation.

POETRY.

ART. 22.—*Poems by the Rev. James Hurdis, D.D. late Fellow of Magdalen College, and Professor of Poetry in the University of Oxford.* 3 *Vols.* 12*mo.* Longman. 1808.

THE first of the volumes now before us contains 'The Village Curate' and 'Adriano, or the first of June.' The second, 'Sir Thomas More, a Tragedy,' and a small collection of verses to which is given the affected title of 'The Bouquet.' The third comprises 'Tears of Affection,' and 'The favourite Village,'—

The earliest in date of the above poems was published in 1788; and all, we believe, have been noticed by us at different times since that period with their due share of praise. The present publication is a tribute due to his memory from his surviving sisters, to whom, in life, he appears to have acted a most affectionate and exemplary part.

The very numerous and respectable list of subscribers prefixed, afford an honourable testimony to the esteem in which the author was held, not only in his university but in the world at large.

The short memoir of his life only confirms the impression, which his writings are sufficient to create, of the excellencies of his mind and heart.

Cowper was among the most intimate of his friends; and in following the style of poetry which that original writer had introduced, we believe he thought himself following the standard of perfection. The present is not a fit opportunity for discussing whether Cowper is a poet to whom the principle of imitation can be safely applied. In our opinion, with all his beauties, he must ever stand alone in his peculiar style. Dr. Hurdis, however, obtained from him very distinguished praise: and, were he still alive, we believe that one line of commendation from Cowper would more than console him for any censure or neglect of ours. He died, most sincerely regretted by his friends and acquaintance, at the early age of 38, after being married only two years, and left a widow and two infant children behind him. These are facts sufficient to disarm criticism, which would blush to disturb the repose of so amiable and inoffensive a character.

ART. 23.—*Abradatus and Panthea: a Tragedy in five Acts, from the Cyropædia of Xenophon.* Ridgway.

IN a post advertisement to this work we are informed that for a period of six years '*it has lain unknown and neglected in the ware-room of the bookseller:*' and it is intimated that twice nine years have elapsed since it was first composed. The production is ascribed to John Edwards, of Old Court, in the county of Wicklow, Esq. The story of Abradatas and Panthea is beautifully told in the Cyropædia. It possesses indeed such inimitable captivations of simplicity and pathos that we are not acquainted with any thing superior to it in the writings of the ancients. But in the tragedy of Mr. Edwards, the simplicity of the original disappears, the pathos is weakened and the interest destroyed.

ART. 24.—*Kathleen; a Ballad from an ancient Irish Tradition in the Valley of Glandilough, County of Wicklow. By John Edwards, Esq. of Old Court, in the same County.* Chapple. 1808.

THE fair Kathleen very unfortunately fixes her affections on St. Kevan, who seems to have no taste for gallantry, and so resolutely persecutes him with her presence, that the holy father clambers to the top of a precipice in order to get out of her way. Here he scooped himself a chamber, where he hoped that

'Weak female frailty should haunt him no more.'

But chance which favours love, or love which despises difficulties, conducted the despairing Kathleen along the narrow and perilous track to the saint's retreat. The good father was taking a nap; but suddenly alarmed at the approach of a stranger, he flung out his arm in self defence, and very inadvertently knocked the poor damsel down the steep cragg into the lake below. Such is the substance of this miserable ditty.

ART. 25.—*The Rural Enthusiast, and other Poems. By Mrs. M. H. Hay.* 12*mo.* 10*s.* 6*d.* Longman. 1808.

MOST of Mrs. M. H. Hay's lines are very prosaic, but, perhaps in the mind of modern book-buyers, the elegance of the engravings will atone for the insipidity of the verse.

ART. 26.—*Charles's Small-clothes, a National Ode. By the Author of the Foxiad.* 1*s.* Bickerstaff. 1808.

IF vulgar abuse, unblushing impudence, and false assertions can for a moment gratify any reader, who was not an admirer of Mr. Fox, they will find ample amusement in the low and contemptible lines by which the author has thought proper to disgrace the press, and to style a national ode. When we consider the present high price of paper we cannot without regret and indignation see it so deplorably misapplied; and we would exhort the writer instead of spending his time in fabricating such scurrilous and doggrel lines to apply to some handicraft employment, in which he might be of some trifling service to the community, and appear in a more respectable character himself.

NOVELS.

ART. 27.—*The private History of the Court of England.* 2 *Vols.* 12*mo.* 12*s.* Crosby. 1808.

IT is a sign of great depravity of manners when such books as that before us are encouraged and multiply. The court of France (the most dissolute in the universe) has abounded with them in her most dissolute periods; and the court of England under Charles the second followed the example. We have been tolerably free from similar pests during the reigns of the Brunswicks, till within the last few years, when the very weak and unguarded conduct of some persons of the highest rank in the country has opened again the floodgates of scandal.

The present publication, though there is some paltry ingenuity in the contrivance of the veil which covers it, is not indeed so gross and immodest as the Atalantis and Utopia of the 17th century; but in dullness it may challenge a competition with the most infamous of its prototypes.

We can only add that this is one of the few instances in which we are almost induced to form a wish for new restrictions on the liberty of the press. The wish, indeed, is suppressed almost as soon as formed; but we shall never cease to account those writers among the most prejudicial to society who expose vices and errors which all true patriots would rather wish to be concealed in the thickest darkness, however the shameful imprudence or more shameful indifference of the principal actors may blazon them forth in day-light.

ART. 28.—*The Village Gentleman and the Attorney at Law, a Narrative. By Mrs. Duncombe. In two Vols.* 12*mo.* Hatchard.

HAD Mrs. Duncombe narrated her story in any other way than she has done, the Village Gentleman, &c. might have been considered as a good specimen of her abilities in the art of novel writing; but to make a king and his courtiers of the present century possess the powers of rendering themselves invisible, borders too much upon absurdity, especially when there is no occasion for it, as we do not find at the conclusion that any punishment is inflicted by his majesty for the actions of the guilty, or any commendations bestowed by him upon objects worthy of the highest esteem. We are merely told, 'the king now resumed the seat of government, perfectly well satisfied with the admirable order of Providence, which sooner or later justly rewards every human thought and action.'

ART. 29.—*William de Montfort, or the Sicilian Heiresses, by Agnes Musgrave, Author of Cicely of Raby, Solemn Injunctions, &c. in three Volumes.* 12*mo.* Richards. 1808.

IN this historical romance, the reader will find much to amuse, and much to instruct him; William de Montfort from whom the present work derives its title, is the son of the famous Simon de Montfort Earl of Leicester, distinguished in the reign of the third Henry; and though we are not in general friendly to historical novels, yet the deviations from history are in this instance so very rare, that we are induced to give it our cordial approbation. Though Zagda may outrage probability yet the belief of the age in which the story has placed her, is in her favour: and when in these days of scepticism and unbelief we still observe the vulgar yielding to the idea of certain women, in almost every country parish, possessing supernatural powers of doing evil, we cannot wonder that in the 12th and 13th centuries we find the counts of Terra Nuova terrified at the powers of the Ætnean Sorceress. The Lady Juliet who is a prominent character in the work before us, had been initiated in all the arts and sciences of the Arabians, by which means apparent miracles are wrought which are cleared up in the chapter from which we extract the following passage:

'Already,' said she, 'you know, Montfort, that I received from my grandmother, the Lady Albina, all those prejudices which have been the means of Zagda tyrannizing over the minds of every descendant of Raymond and Fatima.—Already you also know, that at the command of my father, I listened to the instructions of the learned Gioviana, who himself had acquired his knowledge from an Arabian versed in every secret of art and nature. With the knowledge he acquired, Gioviana also acquired a spirit of enquiry into the truth of religion, and found his faith not equal to the belief of every dogma of the monks, or to the pretended miracles wrought by senseless blocks and stones. Gioviana looking beyond, saw through the artifice, and beheld cunning, wicked, and ingenious men, making use of secrets known but to themselves, to terrify and mislead the ignorant and superstitious. I was an apt pupil, and Gioviana, as he unfolded his stores of wisdom, shook also my belief on many subjects I had been taught to reverence. I laughed at the infallibility of him who is called the Father of the Christian World, and laughed at his dispensations and absolutions; yet all this was concealed from the Count di Capeci. Ah! happier had I been, had I never been taught to stray in the paths of science; never been taught aught but what is usual for women of my rank to learn; still then should I have attended to the reproof and advice of my Confessor, nor dared, by striking out a path for myself, have laughed at restraint.

'These principles of Gioviana became known, and he might as well have denied the existence of one Almighty and self-created being, as the saintship of weak mortals like ourselves, prayed to by the ignorance and superstition of the times, and might with the same impunity have denied that the God of nature existed, as to pry into its secrets, and form by the hand of wisdom, combinations so surprizing, that it was said he dealt in magic. Persecuted, he fled, and took shelter amidst the splendid ruins, where, ere I accompanied you, I had visited him; and where in the pursuit of his favourite study, he met that death his enemies would have made him so unjustly suffer. It was necessary I should speak of Gioviana that I might account to you for a kind of knowledge which would appear to you supernatural, and which I should at the time have noticed, had I not feared, by so doing, to lower myself in you opinion. Ah! even now I do it, and you deem me a vile heretic and infidel to the holy church. Alas! I wish I had still deemed her infallible, and supported that a certain dress, and attending to prayers that touch not the heart, is the way to heaven. I have with daring hand opened the book of life, and I know guilt must be punished, though clothed in scarlet, or in the coarse garb of a monk;—but let me proceed:—

'At the court of the King of Sicily, I first beheld you, Montfort, and was struck with your noble mien; but it was another circumstance which so powerfully interested me. I attended the

queen and some ladies of the court to see you contend with a famous wrestler; then it was, Montfort, I beheld on your arm the sacred symbol of our faith; my heart at once acknowledged the Western stranger, and conceived a passion that can end but with my life, and which death alone can overpower.

'You left the court,—my faithful Lorenzo assisted me in following you. I saw you taken a prisoner to the Castle of my fathers, and knowing each secret outlet, I easily found means to enter and conceal myself in it; whilst Lorenzo offered his services to Raymond, which were accepted. Ah! need I relate the various methods I took in the Castle di Capeci to gain your love. Alas! as I recal that period I feel deeply humiliated; I degraded myself in your eyes, nor thought whilst sacrificing every thing to the passion which governed me, I could be acting on false conclusions, and that I might be guilty. Yet, Montfort, knowing as you now know, that I then fondly imagined I was your destined bride, and that if I succeeded in gaining your affections, every sentiment of love, pride, and ambition would be gratified, can you wonder at my actions? or that when goaded by despair if not succeeding, I gave way to the agony I felt, till again roused to exertion. When we quitted the castle by ways wholly unknown to its new masters, I was the happy means of preserving your life by my presence of mind, impressing the ignorant soldiers with an idea, what was but a natural appearance, though very rarely seen, was a host of men coming to our relief.

'At the ruins where the sage Gioviana lost his life, and mine was almost miraculously preserved, I was parted from you, but followed, and, in the habit of a pilgrim, heard you abjure all connection with me at the Monastery of La Trinita. Yet I again followed, assuming a fresh disguise, and once more was so happy as to save your life from the banditti. I reached the cottage of Paulo before you; the gentle Marie was laving her fine limbs in a limpid stream; I beheld on her arm the mark imprinted by the mother of every descendant of Raymond and Fatima; convinced I was not then the sole heiress of Terra Nuova, I was sunk in despair. You had renounced me, and life no longer desirable, I determined upon terminating it; you already know it was preserved. You may ask, Montfort, why here I defended not myself from the charge of magic; alas! I was convinced you would not credit my assertions; perhaps even now you do not, for it would require more time in explaining what you have seen me perform, than I now have leisure for; and these secrets of nature unfolded to me by Gioviana, was done under an oath of secrecy, to keep them sacred from all but the initiated.'

ART. 30.—*The master Passion, or the History of Frederick Beaumont.* 4 *Vols.* Millar, Albemarle street.

THE fair lady, who is the author of the Master Passion, in her

address to the reader says, 'And if the secret tribunal, whose judicial sentence sways the taste of readers, and pales the cheeks of writers—but a sudden dizziness comes over me,' &c. We will as far as in our power endeavour to dispel the alarm, that caused this very unpleasant sensation of *dizziness* by our candour in giving as clear an account of the Master Passion or history of Frederick Beaumont, as we are able to collect from a careful perusal of the work.

Mrs. Villars, the young widow of an officer who fell in battle in India, is an amiable and of course handsome personage, who resides in Wales and devotes her time to the education of her only child, an infant girl. In this task she is assisted by the rector of the parish, a Mr. Melcombe, who is the younger son of a noble family. This very worthy divine has under his charge a youth, whose father is amassing wealth in the East Indies. This young gentleman, the Frederick Beaumont of the piece, is said, at the commencement of the tale, to be about thirteen years of age, and Miss Helena, Mrs. Villars's daughter about ten. The master and miss read together and play together, till it is time for the young gentleman to take his departure to Eton school, and from thence to Oxford. The vacations in each seminary were spent with Mr. Melcombe, and of course during every visit the young people appear to each other more and more improved and delightful. An ardent and sincere attachment is formed long before they are sensible of it or know what it means further than the friendship of brother and sister. The young gentleman in one of their morning walks soon convinces Helena, that he will not only be a brother, but wishes to be her lover and finally her husband. This not proving unacceptable to Helena, the respective parents are applied to for their consent to the union. Frederick's father gives his consent only on the condition that the lady repairs to India as soon as she is married to his son. This could not be accomplished with comfort to all parties; Frederick is therefore desired by his father to go to Vienna to settle some business for him. Here he meets with various (but very hacknied, and common place) incidents; and returns at last after being sometime confined in a cave inhabited by banditti with his health broken from the hardships and sufferings which he has undergone. During this absence, Helena through her activity, benevolence, and presence of mind rescues his father from a watery grave: the ship in which the elder Mr. Beaumont is a passenger from India being shipwrecked off Hastings. All ends very happily at last by the union of Frederick with the beautiful and no less amiable Helena. These are the heads of the tale. Those who are fond of this kind of desultory reading, may perhaps be kept awake by the perusal; there is nothing to vitiate or disgust, though we cannot say that there is any thing that will very powerfully interest or delight. A young girl may be instructed by contemplating the frankness of Helena, her good sense, her cheerfulness,

and above all that's admirable, her confidence in her mother. Some of the characters are not badly drawn, and the story of Rose Woodland is prettily told. We could have wished that the author had not made a petty display of learning which can be of no good to her young readers, nor of any avail to herself; but carries with it an air of self-conceited pedantry which every woman of good sense would wish to avoid. The faults of this piece are various; but there is no defect in the morality. There are more incidents (although trivial) than enough for one novel; and more than the limited genius of the writer was able to wind up with proper and interesting effect. Hence the narrative is intricate and confused. Her power of wit is small, and what little she has is spoiled by affectation: nor can we commend her attempts at the pathetic and sublime. One of her most absurd endeavours to be fine, is an effort to make the reader thrill with sympathy and admiration by the description of a lady's sufferings during a fit of the *tooth-ach*, and of the fortitude which she displayed during the process of *extraction* which a neighbouring blacksmith is called in to perform. Where the author intended to be very *moving* she becomes highly ludicrous; and our risible muscles shake where she meant that our eyes should weep.

ART. 31.—*Bath Characters; or Sketches from Life. By Peter Paul Pallet. Second Edition, with many Additions. Amongst which are a Poetical Pump Room Conversation. A new Preface, and an Appendix, containing a Defence of the Work, and a Castigation of its Persecutors.* 8vo. 5s. Wilkie *and* Robinson. 1808.

THE novel of the 'Winter in London,' which obtained some little notoriety two years ago, from professing to give a representation of characters who were actually playing a conspicuous part on the great theatre of the metropolis, has given birth to several other publications of a similar nature. It was soon followed by a 'Winter in Bath,' and a 'Winter in Dublin.' The present publication has just come into our hands, and we have since observed 'Characters at Brighton' advertised in the public papers. Of these works, none of which we have as yet seen have adequately performed their assumed task. They have for the most part seized upon one or two peculiarities of one or two personages of eminence, and have filled the rest of their pages either with professed fiction, or what is much less tolerable, with perversion, exaggeration and falsehood. The present, however, seems to us the best of the set. Not that Mr. Peter Paul Pallet is possessed of any genuine humour, that we can discover, more than the rest of his fraternity. But most of the facts to which he alludes, are, we doubt not, correct, and he has contrived so to characterise the individuals who are the objects of his satire, that no person acquainted with Bath can fail to recognize them. But the characters of Bath are not, we think, of sufficient importance to interest the British public. They

do not, like some of our high-bred London fashionables, attain to the dignity of absurdity. Mrs. C. (designated here by the synonime of Mrs. *Vehicle*) may give very large parties in the crescent, and win a great many rubbers at *guinea* whist, without the public's caring for her, any more than for the irritable lady, who runs pins into the latter parts of such other ladies as encroach upon her seat at the concert room. The obsequiousness of an orthodox Bath divine, who admits no tradesmen, livery-servants, or poor people to his chapel, that the company may be perfectly select, and the drunken jokes of another Bath parson, do indeed deserve to be held up to the contempt and indignation of the world, in as much as they tend to injure the interests of religion and morality, in the eyes of the undiscriminating; but the perplexities of a Bath master of the ceremonies, the absurdities of a Bath singer, and the tricks of a Bath apothecary, together with other localities peculiar to that once fashionable but now declining place of resort, as they have failed to elicit any humour from the author who has undertaken to satirize them, so will they fail to excite in an indifferent reader a smile either of amusement or of ridicule.

MATHEMATICS.

ART. 32.—*Remarks on a supposed Error in the Elements of Euclid. By the Rev. William Lax, A. M. F. R. S. Lowndes Professor of Astronomy and Geometry, in the University of Cambridge.* 8vo. Lunn. Cambridge, Deighton. 1807.

M. LE SAGE states, in a communication which he made to the academy of sciences in 1756, that he had discovered an error in the 21st prob. of the 11th book of Euclid, which asserts "that every solid angle is contained by plain angles, which together are less than four right angles." But if re-entering angles are admitted (that is to say, if the pyramid be so constructed, that its base contains an angle greater than two right angles, or more of the same kind,) the proposition is so far from true, that a solid angle may be constructed, which shall exceed four right angles by any given number of degrees. But Mr. Lax contends that the definitions given by the venerable Grecian of a solid angle exclude re-entering angles. There are two definitions given by Euclid. The first is, the inclination of more than two lines meeting together, and which are not in the same plain, towards *all the rest*. This condition, says Mr. Lax, is not fulfilled in a pyramid formed with re-entering angles. The second definition, 'a solid angle is that which is made by the meeting of more than two plane angles, which are not in the same plane, in one point,' certainly does not expressly exclude a pyramid with re-entering angles. But Mr. Lax observes, and we think with justice, that it is virtually excluded, as much as plane figures are in the first book presumed to have each of their angles less than two right angles; or

the definition of a sector in the third book is intended to be confined (though not expressly so limited in words) to the figure included between the straight lines containing the angle and the smaller part of the circumference of this circle.

This is in truth so obviously the meaning of the great father of geometry, that it was probably the opinion of the royal society, (to whom this paper was presented) that he did not stand in need of any defence: and this may have been the reason that these remarks were not printed in the transactions of that learned body.

MISCELLANIES.

ART. 34.—*Rules of the Annuity Fund, established for the Benefit of Governesses, with an Account of the Institution and Proposals for enlarging its Plan, by Means of an Honorary Association.* 4*to.* Johnson. 1808.

THE object of this scheme is to provide a comfortable maintenance for a very respectable and useful class of individuals who in case of casualties, of sickness, or of age, are too often left without any other resource than the aid of a precarious benevolence. By becoming members of this institution domestic governesses and public teachers have an opportunity of relieving their minds from that state of insecurity and inquietude which is perpetually tormenting those, who have made no preparation against the contingent misfortunes of life and the certain imbecility of age. The regulations of this society seem to be very judiciously drawn; and will afford not only alleviation to distress but encouragement to virtue. We trust that the subscriptions of honorary members will be large enough to enable the society to extend the scale and enlarge the number of its benefits. The amiable Miss Eliza Hamilton is said to be the author of this performance.

List of Articles which, with many others, will appear in the next Number of the Critical Review.

Hodgson's Juvenal.
Cayley's Life of Sir Thomas More.
Finlay's Scottish Ballads.
Roscoe on the Negociation for Peace in 1807.
Ellis on Air.
Rothroyd's History of Pontefract.
Present State of Ireland.
Matilda Beetham's Poems.
Chalmers on National Resources.
Hoare's Giraldus Cambrensis concluded.
Theory of Dreams.
The Bees, Book II.